

ACTA ET DICTA

*A collection of historical data regarding
the origin and growth of
the Catholic Church in
the Northwest.*

*"Colligite fragmenta ne pereant,"
(Joan. VI.12.)*

*Published by
THE CATHOLIC HISTORICAL SOCIETY of ST. PAUL.
Vol. III, JULY 1914, No. 2*

The Catholic Historical Society of St. Paul.

Organized, April, 1905.

Incorporated, December, 1912.

Headquarters: St. Paul Seminary.

Officers of the Society.

President: Most Reverend John Ireland, D. D.

First Vice President: Right Reverend John J. Lawler, D. D.

Second Vice President: Reverend James Reardon.

Secretary and Librarian: Rev. John Seliskar.

Treasurer: Very Rev. Francis J. Schaefer, D. D.

Request.

The Catholic Historical Society of St. Paul will appreciate and gratefully acknowledge all objects of historic interest, communications, documents, or papers, relating to the history of the Catholic Church in the Northwest.

The names of contributors will be printed in the Acta et Dicta.

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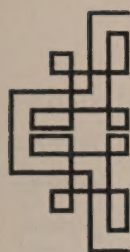
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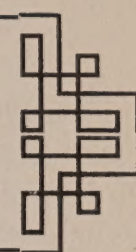
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ACTA ET DICTA.



Vol. III.

JULY, 1914.

No. 2

The St. Paul Catholic Historical Society Reorganized and Incorporated.

A special meeting of the Officers of the "St. Paul Catholic Historical Society" was held in December, 1912, for the purpose of reorganizing and incorporating the Society. Articles of incorporation were prepared and adopted. They were filed on the 26th day of December, 1912.

The incorporators were: The Most Reverend Archbishop, Right Reverend Bishop Lawler, Very Reverend F. S. Schaefer, the Reverend James Reardon, and the Reverend John Seliskar.

At another special meeting held March 22, 1913, the officers of the "Catholic Historical Society" deemed it advisable to amend the articles of incorporation and to change the name of the "Catholic Historical Society" so that it will be known henceforth as the "Catholic Historical Society of St. Paul." The amendment was filed February 9, 1914.

The following are the articles of incorporation and the amendment as adopted by the Society:

CERTIFICATE OF INCORPORATION OF "THE CATHOLIC
HISTORICAL SOCIETY."

The undersigned for the purpose of forming a corporation under the laws of the State of Minnesota, providing for the creation of such corporations for the promotion of religious, moral, educational, scientific, benevolent, fraternal, or reformatory purposes, do hereby adopt and sign this certificate.

I.

The name of the corporation shall be "The Catholic Historical Society." Its location is St. Paul, Minnesota, and its plan of operation shall be to take over all the property, assets and rights of the unincorporated society now and for many years past, existing in the State of Minnesota, and located in St. Paul, Minnesota, known as "The Catholic Historical Society," including all bequests, gifts, grants or devises made to said unincorporated society,—said unincorporated society having duly authorized the forming of this corporation for the purposes herein declared,—to institute and carry on historical research upon subjects of inquiry of special interest to Catholics, and to preserve and disseminate such information.

II.

The members of this corporation shall be composed of the persons hereinafter named as members of the Board of Trustees, and such other persons as shall be elected to membership in said corporation by a majority vote of the entire Board of Trustees hereinafter provided, or their successors in office. The terms of admission to membership shall be an election to such membership by a majority vote of said Board of Trustees. Provided, however, that whoever shall be Archbishop of the Roman Catholic Diocese of St. Paul, Minnesota, shall be ex-officio, always a member of said corporation. No other terms of admission to membership shall be required, nor shall any contributions be required of the members.

III.

There shall be no capital stock.

IV.

The officers of the corporation shall be a President, Secretary and Treasurer and a Board of Five Trustees, four of whom shall be elected at the annual meeting of said corporation to be held on the first Tuesday of November in each year. The terms of said trustees shall be so adjusted that two of them shall be elected at the first election for a term of two years, and two for a term of four years, so that two trustees shall be elected every two years. After the first election trustees shall be elected for a term of four years. The Archbishop of the Diocese of St. Paul shall be ex-officio a member of said Board of Trustees, and President of said corporation. The Secretary and Treasurer shall be elected at the annual meetings of the corporation and shall hold their offices for one year and until their successors are elected and qualify.

Until the elective members are elected at the annual meeting of the corporation the following persons shall be members of the Board of Trustees, and officers of the corporation:

Most Reverend John Ireland, Archbishop of the Diocese of St. Paul; Right Reverend John J. Lawler; Reverend Francis J. Schaefer; Reverend John Seliskar and Reverend James M. Reardon.

John Seliskar shall be Secretary and Francis J. Schaefer shall be Treasurer of said corporation.

IN WITNESS WHEREOF, The undersigned have signed and acknowledged this certificate this 23rd day of December, 1912.

JOHN IRELAND,
JOHN J. LAWLER,
FRANCIS J. SCHAEFER,
JOHN SELISKAR,
JAMES M. REARDON.

In Presence of:

Thomas A. Welch,
John P. O'Connor,

State of Minnesota, }
County of Ramsey. } ss.

On this 24th day of December, 1912, before me personally appeared, John Ireland, John J. Lawler, Francis J. Schaefer, John Seliskar and James M. Reardon, to me well known to be the persons named in and who executed the foregoing instrument, and they each duly acknowledged said instrument to be their free act and deed.

JOHN P. O'CONNOR,
Notary Public, Ramsey County, Minnesota.
My Commission expires February 17, 1918.

CERTIFICATE OF AMENDMENT TO ARTICLES OF INCORPORATION OF "THE CATHOLIC HISTORICAL SOCIETY."

The undersigned, hereby certify that at a special meeting of the members of "The Catholic Historical Society," held pursuant to notice therefor duly given, on the 22nd day of March, A. D. 1913, the following resolution was by a majority vote of all the members of said corporation (the same not being a stock corporation) duly adopted, to-wit:

"Resolved, That Article 1 of the Articles of Incorporation of 'The Catholic Historical Society,' be amended so as to read as follows:

1.

The name of the Corporation shall be, "The Catholic Historical Society of St. Paul." Its location is St. Paul, Minnesota, and its plan of operation shall be to take over all the property, assets and rights of the unincorporated society, now and for many years past, existing in the State of Minnesota, and located in St. Paul, Minnesota, known as "The Catholic Historical Society," including all bequests, gifts, grants or devises made to said unincorporated society,—said unincorporated society having duly authorized the forming of this corporation for the purposes herein declared,—to institute and carry on historical research upon

subjects of inquiry of special interest to Catholics, and to preserve and disseminate such information.' ''

We further certify that said resolution and said Articles of Incorporation as so amended, were at said meeting unanimously adopted.

In witness whereof, we the undersigned, President and Secretary, respectively, of said Corporation, have hereunto subscribed our names, and affixed the Corporate Seal of said Corporation this 7th day of January, A. D. 1914.

JOHN IRELAND,

President of The Catholic Historical Society.

JOHN SELISKAR,

Secretary of The Catholic Historical Society.

In Presence of:

John P. O'Connor,

Harry F. O'Connor.

State of Minnesota, }
County of Ramsey. } ss.

Before me, the undersigned Notary Public within and for said County and State, personally appeared John Ireland and John Seliskar, to me known to be the persons described in and who executed the foregoing certificate; who being by me first duly sworn, did say, each for himself, that the said John Ireland is the President, and the said John Seliskar is the Secretary of "The Catholic Historical Society," a Corporation duly created, organized and existing under and pursuant to the laws of the State of Minnesota, whose articles are sought to be amended by the foregoing certificate; that the Seal affixed to the foregoing certificate is the Corporate Seal of said Corporation; that they have each read the foregoing certificate by them subscribed, and that the same is true of their own knowledge; that the said certificate was executed by them, and the Corporate Seal of said Corporation attached thereto by them, for and on behalf of said

Corporation, in their said official capacity, and by authority of the members of said Corporation; that they have executed said certificate, as aforesaid, as their own free act and deed, and the free act and deed of each of them, and as the free act and deed of said Corporation.

Subscribed and sworn to before me this 7th day of January, A. D. 1914.

HARRY F. O'CONNOR,
Notary Public, Ramsey County, Minnesota.
My Commission expires February 21, 1918.

REPRINTS
FROM
ORIGINAL DOCUMENTS.

The Cretin Collection.

(CONTINUED.)

(Translation made by the Reverend John Seliskar, Ph. D., from the original letters in possession of the St. Paul Catholic Historical Society.)

[THE REVEREND JOSEPH CRETIN TO HIS SISTER;
AN ACCOUNT OF HIS DEPARTURE FOR THE
UNITED STATES.¹]

Havre, August 25, 1838.

My dearest Sister,

You undoubtedly remember that I told you a fortnight ago to prepare yourself for a severe affliction. You soon recognized that my warning was timely. The sudden illness of my father and the news you now know have one after the other filled your soul with sorrow. How are you now? How is my father? I wished to learn these things before bidding farewell to France. I asked a certain person to keep me informed concerning yourself and my father. A letter was sent to Paris to the address that I left behind. It was refused in my absence; I asked for it later, but have not received it. I shall have to be resigned to the cruel uncertainty concerning you. Dearest Sister, I appeal to the Faith which throbs in your heart, do not blame me for the step I have taken, do not show immoderate sorrow at my departure; console my father, or rather allow him to remain ignorant of my absence. Do you think that I acted in this grave affair without serious consideration? For a long time I have been preparing myself for this sacrifice; I have forseen and weighed all the circumstances, I endeavored to overcome all obstacles that my nature placed in the way of its execution.

¹This letter was misplaced and was not published in the regular series. Its proper place is *Acta et Dicta*, Vol. II., No. 2, p. 195.

When I was asleep or awake, my father seemed to be before me; he was overcome with sadness, seemed to be about to leave us forever; in vain he desired that I be near him to speak to me the words of a final farewell.

In my mind, certain persons seem to accuse me of ingratitude, of a lack of filial devotion, even of the death of my father, as I am leaving him in his old age. The thought, however, of your grief and the idea of leaving you alone, without solace on earth, has caused me the deepest sorrow. I was by no means indifferent at the thought that I am deserting a locality in which many people had the highest regard for me, and to whom I was sincerely attached. My eyes were filled with tears at these and similar considerations; but the thought of my duty to God dried these tears. The Divine Providence seemed to assure me that you and my father will not be unprotected, that I could be more useful to you by my prayers than by my presence and my council, that I became a priest not for myself and for my own family, that, in accordance with the example of the Apostles and of so many other saints, I should be prepared to renounce everything for the sake of Jesus Christ, that He will render me a hundredfold here on earth and grant me life everlasting in the next world. These thoughts revived my courage and determination and fortified me in this great undertaking up to the present and will, I hope, sustain me to the end; these considerations ought to console you as well. I feel no anxiety because my conscience bears me witness that I obeyed God's call. Far from being troubled, you ought to rejoice at the good fortune that your brother is perfectly willing to bring the highest sacrifice that God could demand of him. Recall to your mind the consoling doctrines of our Holy Religion; meditate upon the brevity of life, the value of immortal souls, then you will find it more easy to alleviate my father's sorrow.

I am to do missionary work in a country in which there are still

many savages to convert. I am not going in search of gold, I intend to make no scientific discoveries, or undertake military expeditions. Were these my intentions, the world would comment favorably upon my departure; I go to do some little good, if God will accept my services.

I do not wish that the world should speak of me. I shall correspond with no one, but you. God will forgive me this small self-indulgence, especially as it will be a work of charity to console you. I most sincerely beg of you, show my letters to no one; I should not feel free to write as I would, if I thought that you showed my letters to anyone. From time to time you may write to me concerning some important happenings that may occur at Ferney; I shall always take the greatest interest in that parish.

Tomorrow we set sail for New York. I shall begin my correspondence with you. It is already after midnight, but I have no intention of going to rest until I shall have finished this letter to you. Let this epistle be somewhat lengthy as I shall not again write for a long time. Some five or six months ago I made the preparations necessary for the execution of my long-felt desire to consecrate myself to the work of the missions. The present occasion seemed propitious to carry out my designs. Through God's Goodness everything worked in my favor. I was informed only a few days before my departure that my request was granted, but with the greatest reluctance. In all secrecy I made the most necessary preparations. No one at Ferney, not even the priests of the parish, knew anything of my intended departure. It was on the feast of the Assumption; this patronal feast of our church was celebrated with great solemnity. Two celebrated speakers assisted; one preached at High Mass, the other, at Vespers. The music was beautiful. Joy and happiness reigned supreme. In the sight of others, I took part in the general rejoicing; but frequently during the office and catechetical instructions tears against my will bedewed my eyebrows, at the thought that I shall cause

sorrow to many inhabitants of this city and to the pupils of this parish. The evening approached. The people intended to illuminate the top of the church tower, but the wind interfered with their plans. The failure of the demonstration caused disappointment among the pupils and the other spectators. When the people returned home to rest I began to pack my trunk and to put all my affairs in order. Only one of the priests knew of my secret plans. At ten o'clock in the evening I received your sad letter and the sum of money. Your message filled my soul with sorrow; still I offered up to God this new and difficult sacrifice and continued my preparations. I was deeply moved when I burned the letters that I received from you, from M——— and from many other people; I kept these letters twenty-three years and reread them from time to time. At the early dawn I disappeared like a deserter; I took a carriage in which I placed some baggage, and luckily no one noticed anything. I did not feel the strength to resist your sorrow and grief, and I should likewise be too deeply affected; for this reason I told you nothing and did not come to visit you. Your sorrow would have caused me intense suffering.

It was without doubt God's will that I have so far received no information concerning you; I have inquired of many persons regarding you but no one could satisfy my longing. I shall probably hear nothing about you for a whole month; still, the sacrifice will be the more complete on this account. Time will bring some alleviation to your suffering.

But let me return to the narrative regarding my trip. At eight o'clock in the morning I left Geneva for Paris. I do not need to state that I thought of you and of my father during the light sleep which came upon me through fatigue and lack of sleep the night before. I passed through Nantua, Lans, Saunier, St. Jean de Lorme, Dijon, and Troye; at five o'clock in the morning I arrived in Paris. At the address sent me I met Mgr. Loras and

his companions. Our meeting was most cordial. We at once made arrangements to celebrate Holy Mass. Great was my disappointment to see such a small number of people assist at the Mass at which the sermon is preached. In a parish of 30,000 souls there were not three hundred people in church. Nearly all business houses were open; brick-layers were everywhere at work. All this added a great deal to the heaviness of my heart. The noise and the turmoil of Paris are unbearable; it gave me sufficient food for serious thought. It gives me great pleasure and consolation to see again the magnificent new Seminary of St. Sulpice; my former teachers showed a really paternal affection towards me. What sweet memories arose in my heart as I entered the large and beautiful church bearing the same name, where I again heard the delightful chant to which I listened in former years.

I returned to the Hotel Montesquieu where I had my lodgings. The dance hall was opposite my room. The music, the gaslight and the noise of the orchestra attracted a large crowd. I saw giddy young people with their foolish parents enter the hall. The contrast between this place and the country where I am going aroused thoughts of sadness in my heart. I was compelled to think about something as the noise of the ball-room prevented me from sleeping. Paris is a real Babylon, and I doubt not that its downfall will come soon.

I left Paris Monday, at four o'clock in the afternoon; I was on top of a stage coach that travelled with the rapidity of lightning. The journey from Paris to Havre was most beautiful. I looked back upon Paris as the sun was about to set; I bid a last farewell to the high towers of this magnificent Metropolis; its numberless windows presented in the sunshine the spectacle of a grand conflagration. We arrived in Havre on Tuesday morning, without mishap in spite of the rapidity of travel. This day was appointed for our departure. Contrary winds, however, arose; during the

time that we awaited the change of weather, we are lodged in the convent of the excellent Sisters of St. Thomas of Villanova. They received us most cordially and treated us most kindly. We are still at this place; we shall set sail tomorrow, Sunday, in the afternoon, if the weather will be favorable.

I was deeply impressed with the excellent order that reigns in this community. The Sisters have in their charge the old people, orphan boys and girls, the sick and the insane. All that are able, assist at Holy Mass every morning. How pathetic it is to hear these little ones recite the Litany of Divine Providence, on the shore of the ocean in which many of them lost their fathers. Beautiful indeed is our Holy Religion, when we view it in its wonderful works.

From the window of my room I can see a regular forest of masts on the numerous boats that fill the port. The wind keeps them nearly always in motion. I like to go to the top story of the house and watch the boats, as they depart for the open sea. The other day I witnessed a spectacle which was far from being amusing; a number of ships were in grave danger. I saw one of them go on the rocks just at the entrance to the harbour. The two main-masts were broken off; it had fifteen feet of water in the hold. No lives were lost, but the cargo of tobacco was a total loss. It was an American boat, *Elisa*.

We sail for New York on a beautiful American boat. Today it is raining heavily; the contrary wind is again arising. We need the North wind to be able to leave the harbour and to cross the channel of Manche; it is difficult to reach the open sea. Three missionaries sailed for New Orleans this morning; eight of them left last Sunday for various places of America. Nineteen missionaries will thus leave within a week from Havre for America. There will be nearly two hundred passengers on board of our boat; they are nearly all Alsations, German people with their families who are emigrating to the United States. There

will be eight persons in our cabin. We shall be able to celebrate Holy Mass every day, provided the weather is not too stormy. At half past twelve we set sail, and in three days, at the latest, we shall cast the last glance at the coast of France; still, this will not be the final farewell, as people can return from the country where I am going. In any case, offer up with Mariette many prayers for me. Recite at least a decade of the Rosary for me every day. I shall daily recommend your family to God. Let us love God above all else; let us so live that we shall again meet in heaven.

Extend my most affectionate greetings to my father. Accept my most cordial regards.

Your affectionate brother,

JOSEPH CRETIN.

[THE REVEREND JOSEPH CRETIN TO HIS SISTER; HE
CONSOLES HER IN HER ILLNESS AND ADDS A DE-
SCRIPTION OF HIS LABORS IN DUBUQUE.]

Dubuque, April 12, 1849.

You see, my dear sister, that I am still at Dubuque. The colony of our people who are going to California, departed yesterday. Mgr. Loras did not allow me to accompany them; or, rather, he thought it his duty to assure me that I should act against God's will, if I left Dubuque. I had to yield. May God's will be done; I think it will be to my advantage. The journey would without doubt involve many hardships but I shall not be without troubles where I am. The Bishop leaves tomorrow to be absent more than five months. I shall be here alone; cholera is approaching our city; it is not very agreeable to be called at any moment to a distance of some five or six miles, night or day, and to travel over impassable roads. I received your letter of February 10; I also

have before me yours of December 31. It gives me great sorrow to learn that your health is not improving; but it gives me great pleasure to see that you bear these trials in a truly Christian spirit. Virtue is strengthened through hardship, as gold is purified in the fire. I am always in good health; Lent caused me no hardship. May the sufferings which my brother has undergone be of benefit to his soul; it is a forewarning of pain which will be his lot sooner or later. Let him place his trust in God alone, and not in the uncertainty and perishableness of worldly things. How well the troubles which he witnessed are calculated to compel him to enter into himself. How he ought to thank God to have so far escaped these great misfortunes with which so many respectable families have been afflicted. Above all, he ought to be humble and just; this is the only safe way of preserving the peace of mind. But if he will take advantage of these conditions and become unfaithful to his trust, he and his children will pay dearly for this violation of the law, order and honor. I am convinced that nothing of the kind will happen; let him seek first the Kingdom of God and His justice, and all else will be added unto him. I am grateful to the persons you name that still remember me; remember me to them and assure them that I think of them in my prayers. I frequently offer up the Holy Sacrifice of the Mass for you and your family. God keeps a strict account of everything, even though men may forget the good services we do to them. Yesterday I received a letter from my cousin, Gouchon. Extend my greetings to the good sisters. I hope that my letter will reach you at Montluel. Do not go away from home too often. You would experience great inconveniences if a serious illness should overtake you away from home. I can never forget the good people of Ferney. In this country we possess the greatest political freedom and tranquillity. Mr. Cobet's socialists or Acarions settled in this diocese; they number some 500 people; still, it is expected that 30,000 will arrive. They will not be

great models of the Religion of the French; they are already considered as impious fanatics. They will not be able to stand, for any length of time, the ridicule to which they will be subjected in this country; they will have to change their manner of dress and their practice of living communistically. In spite of all my labors, I find time to print notices, prayers, pictures, etc. I play the organ which I can push from my room to the choir loft which is on a level with my room. I placed the instrument on wheels. I copied a great deal of music to be played in connection with the antiphonary; a young person here plays very well. I harmonized the Litany of the Blessed Virgin, which was sung at Fourviere; we often sing it here. I also take Daguerreotype pictures. I shall undertake the trip to France after the stormy season. Will the French ever come to their senses? The people in this country have in general a very poor opinion of them. A gentleman who has seen many of them in this country assured me lately that he never found a good Christian among them.¹

¹This letter bears no signature in the original.

HISTORICAL PAPERS.

A Short Account of the Fond du Lac Indian Mission.

FOND DU LAC—At the head of the lake—is at present a small unimportant village on the St. Louis River, about fifteen miles west of Duluth, Minnesota. There are at present a few white and half-breed Catholic families there, the latter belonging to the Chippewa tribe. For several years this small Indian mission was attended from “Papashkominitigong” near Cloquet by Rev. Simon Lampe, O. S. B., who however gave up the mission a couple of years ago, as the Chipewa half-breeds there can understand and speak English sufficiently well to be attended by an English-speaking priest from Duluth.

In 1880-81 the writer attended said mission for about a year during Father Genin’s absence in Europe, when he had charge for eleven months of both Superior and Duluth. At that time there were only one hundred and thirty Catholic families in Duluth, of whom about sixty were Poles, and in Superior, only forty-five families, of whom about thirty were Chippewa half-breeds. About 1891 he had Mass a few times in Fond du Lac at the house of Frank Roussain, Sr., a former Courreur du Bois, a good, practical half-breed Catholic. His son, Eustace Roussain, still resides in Fond du Lac and is a good man and a practical Catholic. A granddaughter of Frank Roussain, Sr., Mrs. Dukette, also lives there. She teaches school and is a highly educated lady, who speaks English and Chippewa most fluently. Her father is Mr. Durfee, a former Indian agent of the La Pointe Agency at Ashland.

Fond du Lac is called in Chippewa, **Nagadjiwan**, which Bishop Baraga in his Chippewa-English dictionary defines: **The place**

where the water (of the lake) stops, where it cannot flow any farther, (being hindered by rapids.) Fond du Lac, Minnesota, is situated near the first rapids of the St. Louis River, beyond which the water of Lake Superior can communicate no more with the water of that river. "Nagadjiwanang (locative case)—at the place where the water stops. At, to or from Fond du Lac."

Fond du Lac was an Indian village no doubt a long time before the advent of the white man in the Lake Superior country. Its peculiar position at the head of the Great Lake, its proximity to rich hunting grounds and the abundance of fish at certain seasons of the year would naturally point it out as a very suitable place for an Indian village. The Indian always likes to reside near lakes and rivers, whence he can easily procure fish and where generally game is to be found. It was already in 1665-69 that a village of Chippewa was located at Fond du Lac and no doubt Indians were there before that time, perhaps for many centuries. We have every reason to suppose that the first French traders who came to "Cagaowamigong" with Father Allouez in 1665 went to Fond du Lac to traffic with the Indians there. No wonder therefore that at a very early date it became a trading post for the Hudson Bay and American Fur Companies. In Warren's "History of the Odjibways" frequent mention is made of Fond du Lac, its traders and people. Baraga who visited Fond du Lac in 1835 mentions Cotte as a French trader who resided there already for thirty or more years. For more detailed information as to the temporal status of Fond du Lac we refer the reader to the above-mentioned work of William Whipple Warren, which forms the fifth volume of the Minnesota Historical Society's publications. The work is very interesting, indeed, and will be read by the lovers of Indian literature with a great deal of pleasure. He recounts the many conflicts between the Chippewas and their many enemies, the "Oudagamig" (Outagamie Co., Wis.), i. e. "people living across the lake or river"

subsequently called the "Renards" in French, or the "Foxes" by the English. They resided on the Wolf and Fox Rivers, Wisconsin, and singly and conjointly with the "Osagig"—Sacs, waged war for centuries with the Chippewas on the southern shore of Lake Superior. It also tells of many battles fought between the Chippewas and the Sioux in Wisconsin and Minnesota.

We will relate only one tragic affair that occurred at Fond du Lac towards the latter part of the eighteenth century. We give the facts as we remember them for we have not Warren's work at hand. An Indian in the vicinity of Courtes Oreilles, Wis., had killed a French trader. The chief trader at Fond du Lac sent word to the Courtes Oreilles band of Indians to arrest the murderer and bring him to Fond du Lac for trial, threatening to cease traffic with said Indians in case of refusal. The culprit was duly delivered to the Fond du Lac officials. The trial naturally attracted numerous Indians to said post, all eager to know what would be done to the murderer. He was condemned to die in the same way as he had killed his victim. The relatives of the doomed man tried very hard to save his life by offering great presents in furs, a thing very common among Indians in olden times. The offerings and presents, were however refused by the French traders at Fond du Lac for they knew very well that the future safety of their countrymen trading with the Indians depended upon the outcome of this affair. The murderer therefore was told that he must die. He was led outside of the fort and told to cast a last look at the sun, as the spirit of the murdered Frenchman was calling for him from the land of spirits. The head official of the fort then stabbed him in the back and as he started to run another Frenchman stabbed him in the side. The Indian ran a short distance then fell down and expired. To ascertain the feelings of the Indians towards the whites on account of this summary way of meting out justice to one of their countrymen, they were treated to an abundance of "fire water," but drunk as they be-

came they uttered not a word or threat of revenge against the French. It was a salutary lesson to the Indians that they must on all occasions respect the life of the lonely white trader in their midst.

We have the first authentic account of the Fond du Lac mission in the "Jesuit Relations" of 1667, where we read as follows: "On the mission of the Outchibonec—the French call them 'Saulteurs' because their country is the 'Sault,' by which Lake Tracey (Superior) empties into the Lake of the Hurons. They speak the ordinary Algonquin and are easily understood. I have preached the faith to them on different occasions when I met with them, but especially at the extremity of our great lake, where I stopped with them a whole month, during which I instructed them in all our mysteries, and baptized twenty of their children, as also one sick adult, who died the day after his baptism, carrying to heaven the first fruits of his nation.

There is no indication in Father Marquette's Journal that he ever visited the Indian village at the extreme end of Lake Superior, Nagadjiwanang, Fond du Lac. His stay at Chequanegon (Ashland) Bay was short. He arrived there on the 19th of September, 1669, and left early in the Spring of 1671, having labored about a year and a half among the Indians at the above mentioned bay. A war had broken out between the Algonquin and the Huron Indians of the Lake Superior country on one side and the Sioux of Minnesota on the other. Prisoners had been taken on both sides and burnt at the stake. Nicholas Perrot relates that four Sioux had been devoured by the Hurons and Ottawas at their village which was situated at the western end of Ashland Bay. Hence the latter were afraid that the Sioux might suddenly come upon them and revenge themselves for their perfidy and cruelty, and this appears to be the chief reason of their hasty departure from Ashland Bay in the early part of the year 1671 when there was still considerable ice on Lake Superior.

Of course Father Marquette was obliged to leave with his flock consisting of Hurons, many of whom were Christians, and Ottawas. Many of the latter went to settle on Manitoulin Island in Lake Huron, whereas the Hurons went to live at Michilimackinac, now St. Ignace, Michigan. It was from St. Ignace that he started out with Joliet and some Frenchmen to explore the Mississippi River in 1673.

From the year, 1666-1835, a period of about one hundred and seventy years, no Catholic priest had been seen in Fond du Lac. In September, 1835, Father (afterwards Bishop) Baraga made his first visit to that village. We read in his letter to the Leopoldin Society of Vienna, Austria, written in La Pointe, Wis., and dated August the 9th, 1835, as follows: "Ninety miles from here is another Indian village called Fond du Lac, where there are many Indians, who desire to embrace the Catholic religion. They heard from a pious fur trader of the religion and the priest. They wish very much to see one at their place. As soon as I shall have transacted the more important mission affairs here I will go there, please God, and spend a couple of weeks with those good Indians in order to receive them by faith and baptism into the number of the faithful sheep of Christ. I am told that in the neighborhood of Fond du Lac there are many other Indians, who have often made the remark that they, too, would embrace the Christian religion, when a priest would be stationed at Fond du Lac to teach religion to them and their children. Let us pray the Lord of the vineyard that He may send laborers into His vineyard."

Baraga went to Fond du Lac in September, 1835. He was thus the first priest that said Mass in that village. As soon as he arrived there he was most agreeably surprised to find a large number of Indians there assembled at the trader's house. As soon as he entered they all knelt down and asked for his blessing, which he gave them with a heart full of emotion and joy. He repeatedly

thanked the good trader, Pierre Cotte, for the great interest he had taken in the conversion of those poor Indians. He had been trading with them for over thirty years and could speak their language fluently.

Through a merciful arrangement of Divine Providence a copy of Baraga's Ottawa prayer book, published in 1832, had fallen into his hands. He began now to invite the Indians of his place to come to his house and then he used to sing for them various Indian hymns to be found in the prayer book. A great number of those hymns are composed according to well known French airs. The Indians found the singing so nice and pleasant that they used to come to his house every evening. They would often stay till midnight singing with Mr. Cotte. When he noticed their great zeal he did not confine himself to singing spiritual hymns, but also instructed them in the catechism. He also read to them the morning and evening prayers, which they soon learned by heart. When Baraga came he found many of the Indians very much inclined to religion and well disposed and prepared for baptism. He baptized twenty-one at Fond du Lac on the 6th of September, 1835. The heart of the zealous missionary overflowed with joy. "God be thanked," says he, "a thousand times! A considerable number of pagans have already been received into the church, one hundred and forty-eight. God grant that all, or at least, the greater number of them may go to heaven! What a consolation for me on the day of Judgment!"

On the 26th of May, 1836, Baraga went again by boat to Fond du Lac and remained there two weeks. He found his converts in the very best disposition. He was in hopes they would obtain a resident priest, for Rev. Francis Pierz, who had intended to come to La Pointe the previous fall and had wintered at Arboreboche (now Harbors Springs, Mich.), was intended for Fond du Lac. The Indians there had heard of this arrangement and

awaited Fr. Pierz with great desire. This, however, was never to be, for 'man proposes, but God disposes.'

Through the zealous labors of good Pierre Cotte fourteen pagans were prepared for baptism. This pious trader assembled them at his house every Sunday during the past winter and instructed them. Father Baraga completed their instruction and baptized them. One of the converts was a head chief (most probably Naganab—"he who sits in front") who with his whole family embraced our holy faith. The day before Baraga's departure the head chief of the Fond du Lac band of Indians came to him with several men and begged of him not to leave but to stay with them and let some other priest take charge of La Pointe. Baraga answered that it would please him very much to do as they requested, but that he had often promised the good people of La Pointe to live and die with them, if such should be the will of God. At the same time he promised to do his best to procure them a resident priest. At this they were very much rejoiced and showed him the place where they intended to build a church and house for the priest.

Alas! the fond hopes of those fervent neophytes were never to be realized. Fond du Lac has ever remained a mere mission and a very small one at that. During the last seventy-seven years (1835-1912) it has been attended by Indian missionaries from La Pointe, Superior, Bayfield and now Duluth. Most of the Indians of that place have moved to Papashkominitigong ("Bald River Island") near Cloquet, Minn.

In a letter written by him at L'Anse, Mich., and dated Jan. 24th, 1846, he says among other things: "I have to make this winter a far longer journey, that is from L'Anse to La Pointe and Fond du Lac and return (on foot), a distance of about six hundred and ninety miles. I will begin this journey, please God, on the 4th of February and hope to be back before the end of March. I am going to Fond du Lac, Minn., to make arrangements for the

building of a church there. I think, thereafter, I will not go there any more, as now a missionary has arrived for my assistance, namely, Rev. Father Otto Skola, who spends this winter at La Pointe, where I have been for eight years."

In 1847 he again went by boat to Copper Harbor, Mich., to Fond du Lac, via Superior. In a letter dated October 18th, 1847, he says: "I am on the way to Fond du Lac. This is a mission station in the interior, about three hundred fifty miles from here. I have been there before, but I never remained longer there than eight or ten days, sometimes only three or four. But now I intend to stay in that mission over two months, in order to instruct more fully in religion the newly converted, and with God's help to bring some pagans to the way of salvation. Next January I intend to return to my mission at L'Anse, on snow-shoes. It was with difficulty and a heavy heart that I could tear myself away from my dear children at L'Anse. Solely the spiritual commiseration with the Indians at Fond du Lac who complain so touchingly of the abandonment in which they live could move me to this resolution."

The good people of Fond du Lac felt exceedingly happy to again meet their missionary. During his stay there many received the grace of Baptism. It was a particular joy to him to have admitted an entire pagan family through the door of Baptism into the fold of the Good Shepherd.

He was especially consoled by the conversion of an old pagan woman who was perhaps ninety years old. When he arrived at Fond du Lac he heard that this poor old woman was very weak and sick. He went therefore, to her wigwam in which she was lying quite alone. She had been abandoned by her pagan relatives, who went far into the woods to winter there. She was alone and helpless until at last a Christian family took pity on her and kept her fire burning day and night. Baraga says that it often happened that such poor old creatures were abandoned

in the midst of the forest by their own children and grandchildren, in which case they would perish miserably from starvation and cold. So also this poor old woman had been forsaken but had now been taken in and cared for by a Christian family. When Baraga learned that she had been very sick, he determined to go and visit her and try to save this poor soul.

After having crawled with difficulty into her very small and miserable wigwam he saluted her. The Christian Indian woman who had the care of her and who had accompanied the Father, told the poor old creature that the Blackrobe (the priest) had come to visit her. She could not see the priest, for she was blind, but she stretched out her hands towards him and when he reached out his hand she seized it with both hands and exclaimed: "Nosse, nosse, jawenirnishin." "My father, my father, have pity on me." Baraga compassionated her abandoned condition and then spoke to her about religion, trying to make her understand how happy she would be in the other world, if she would but receive and believe the word of the Great Spirit and receive holy Baptism. He explained to her the principal doctrines of our holy religion and asked her from time to time whether she understood and believed what he told her. As he was satisfied from her answers that she was well disposed he intended to baptize her immediately. But then again, believing there was no immediate danger he thought it might perhaps be better to come back the next day and instruct her a little more before administering baptism. When about to leave the wigwam, however, his first thought came again, namely, to baptize her immediately which he did. When he came home it was late. He felt very happy and satisfied that he had baptized the poor old creature. Early the next morning the head of the Christian family, that had taken care of her came to tell Baraga that during the night the good old woman had quietly fallen asleep in the Lord. Only a Christian heart can imagine the unspeakable joy which the pious mis-

sionary felt at this news. He thanked God most fervently for having inspired him with the thought not to postpone holy Baptism till next day, as he had at first intended. *Parcet pauperi et inopi et animas pauperum salvas faciet.*'' He shall spare the poor and needy and He shall save the souls of the poor.'' (Ps. 71.) He had also the great joy of admitting to their first holy Communion thirteen poor Indians, whom he had prepared for that holy Sacrament.

Having thus consoled, instructed and confirmed the good Indians of Fond du Lac in their faith, Fr. Baraga prepared to return to L'Anse. This return trip was full of hardships and misery for the pious missionary, especially between Fond du Lac and La Pointe. He usually made the trip from Fond du Lac to La Pointe on foot in four days but this time it took him seven days. His travelling companion and guide through the trackless forest was Louis Gaudin (Gordon) with whom the writer was well acquainted and who died several years ago at the ripe age of 84 years, at Bayfield, Wis.

They set out from Fond du Lac about the 5th of December, 1847. The first day they reached a point on Lake Superior, between Superior and Bayfield, called in Chippewa, Ga-Pakweiagak. The snow was then but six inches deep. They camped on the sandy beach. During the night it snowed very hard and in the morning they were covered with a thick layer of snow, for about one foot of snow had fallen that night. Hence they resolved to go straight from Ga-Pakweiagak to the mouth of the Sioux River about half way between Washburn and Bayfield. No trail could be seen through the dense forest.

The next night was very cold and Louis Gaudin, Baraga's guide, caught a very severe cold and became very sick. He could not sleep all night and kept saying all the time that he would not be able to go a mile farther. It was indeed a sad night. They were far away from any human habitation in a thick forest, on a

high hill or ridge, without any trail. They could not afford to stay there long as their provisions were very scarce. Often during that long, cold night Fr. Baraga thought that the end of his earthly career was perhaps at hand, which certainly would have been the case had his trusty guide died. Such, however, was not the will of the Good Shepherd, who still wished to preserve his life for the salvation of many a soul. Louis partly recruited his strength so that he could rise next morning and walk slowly, but he was unable to carry anything. Hence Baraga was obliged to carry the whole pack on his back and carry it for several days in succession through the deep snow over high hills and through low valleys and ravines, a thing very painful to one not accustomed to such work. But Baraga was satisfied, if only his guide, upon whom all depended, could come along.

After such days of hardships and fatigue Baraga was obliged to prepare everything for the night's camping in the open air with no other covering overhead but the starry canopy of heaven. He was obliged to chop enough wood to keep up a good fire during the long night, which at that time of the year lasts about sixteen hours in the Lake Superior region. Baraga had never probably chopped wood before and hence this exercise must have been very painful to him, especially after a fatiguing march all day through the deep snow carrying a heavy pack upon his back. Their journey was slow for Louis was very weak. Finally they arrived at the mouth of Sioux River where they made three large fires to attract the notice of the people of La Pointe Island who then came for them in a boat. They had been a whole week in making the journey from Fond du Lac to La Pointe.

At the last place he employed another man to go with him to L'Anse, as Louis was too sick and feeble to go any further. The distance still to be made was about one hundred and fifty miles which Baraga made in four days, although he had to carry his own luggage.

One of the hardships of a priest on those long winter journeys was as Baraga remarks, the saying of the breviary. This could not be done during the daytime. As the days were very short, a person tried to travel as far as he could. Hence he was obliged to say his office early in the morning before daybreak and in the evening after the day's journey was ended, when he had no other light than that of the camp fire. What a grand example Baraga gives to all priests, some of whom rather easily excuse themselves from saying the divine office for slight reasons.

As we learn from a letter of Baraga written about the year 1836, Fr. Pierz (Pirec) was intended for Fond du Lac. At a later period he (Pierz) visited that Indian mission and even began the erection of a church there, which, however, was never completed.

We have seen above that Baraga visited (almost probably for the last time) Fond du Lac in October, 1847, staying there till December 5th of the same year. The year before that, Father Otto Skola, O. M. H. Obs., visited the same place, arriving there in May, 1846. He was accompanied by Antoine Gaudin (Gordon) and some other half-breeds and was received with signs of unfeigned joy by the newly converted Indians. October 4th, 1835, he had arrived at La Pointe where he labored zealously and successfully until 1853 when he went to the Menominee Indians on Oconto and upper Wolf River, Wis.

At the time of Skola's visit to Fond du Lac in 1846 the pagans were engaged in their great medicine dance. We give here a couple of their speeches as recorded by Skola. The first Indian orator spoke as follows:

“Our forefathers have faithfully kept the great medicine dance until this day because it prevents sickness and keeps our children healthy. You know there is a manitou (god) in the earth, who makes the plants and herbs to grow, who gives us fishes out of the waters and wood and fire with which to cook our victuals

and warm ourselves. This manitou below in the earth gives us food and drink. But there is another manitou above, who rules the winds, the air and the seasons. Know that if you observe the great medicine dance you will go after death to a place of happiness, where you will always beat the drum and dance the great medicine dance (Me-day-wee-win) shall have to pass after death over a long bridge, under which two large serpents are lurking. When such a soul gets to the middle of the bridge she is seized and devoured by those two serpents."

The other orator spoke as follows: "My children, I think that your fathers, some of whom have died long ago, told you what a great famine they suffered in this place and how they hunted through all the forests in the vicinity, but they did not bring home from their chase neither bear, nor rabbit, nor wolf, neither did they have anything else wherewith to sustain life, so that many of them died of hunger. You know that some of your brothers received letters of acknowledgment and large medals from the English government for having helped the English in their war with the French-Canadians, because they fought bravely; many, however, fell in said war. This fact is a subject of great praise to our nation but also of great ruin to our people on account of your brothers who perished. You know, likewise, that our forefathers, many centuries ago, came from very distant countries through a narrow strait of the sea to our shores (Behring Strait?) They used to worship the sun, the moon, the stars, fire, water, statues of stone, crabs, beavers, owls and serpents. They built shrines in shady places and temples in which oracles were to be given. Behold, this same worship of the manitous (gods) continues with us to the present day. Therefore, my children do not join the religion of those people who are dressed in black (blackrobes), priests who preach about the Cross; but keep faithfully your domestic gods, as your forefathers have done, in order that our nation may not be scattered amongst other

nations, lest it be entirely dissolved and eradicated. I therefore enjoin upon my sons, the medicine men, to watch that none of our people join the religion of the Blackrobes, so that our name may continue. Hence my sons, I shall give you a feast today, but tomorrow and the following days of this feast every family is to contribute. Should any one of them be unable to furnish all necessaries for the feast, their neighbors are to help them. People are to bring from the chase, deer and rabbits and that will suffice for the entire time of the great medicine dance. Beat the drum, young men! Begin the dance! Then all both young and old, shouted "Taia! Ataiia! Well, very well!"

Then with folded arms and great reverence they walked in procession around a wooden owl placed upon a post in the middle of the medicine lodge. At the entrance a linen cloth was spread on the ground, on which lay all kinds of roots and herbs supposed to possess medical powers or held in superstitious veneration, to which they offered a species of sacrifice in the form of tobacco. The medicine men or jugglers would often touch these plants and roots with their hands and add some herbs of their own. Then they mixed the roots and flowers with tobacco and certain paints, made from a decoction of roots or some other substance, and formed magical signs over them. This ceremony ended they sat down with their wives and children to eat.

As the pagans of Fond du Lac were then too much occupied with their superstitious dance, Fr. Skola did not accomplish much at this first visit; he baptized but six persons.

On a subsequent visit he went to see the pagans in their wigwams and spoke to them about religion, but in vain. On his way back to Francis Roussain he said sadly to himself: Why did you come here? You will not accomplish anything. Suddenly he met an old Indian of dark complexion, who could scarcely walk. Skola asked him: "Are you sick?" "Yes," says he, "I am very sick." "Friend," said the missionary, "what a happiness would

be yours if you would believe in the Lord Jesus Christ, the Son of God, whom I am preaching. See, you are sick and suffer hunger, but if you receive Baptism you will be happy for ever in heaven and you will never again be hungry or sick." The old pagan answered: "Just now at this very moment, I was thinking in my mind whether I could be baptized, for my last hour is near at hand; come, therefore, and baptize me now." Skola, overjoyed, instructed him immediately and then baptized him. On this occasion Skola baptized fifteen Indians, adults and children, having spent a whole month in Fond du Lac.

In 1853, Father Skola visited Fond du Lac for the last time. He then baptized a poor pagan boy who had foretold his coming to his pagan parents, having seen the missionary and John Bell and family in some kind of a trance or vision on their way to the village. "Today before noon from my bed here, when you were at the entrance of the lake (opposite east end, Superior), I saw you sitting in the boat and holding a book in your hand. Bell was also with you and his wife and three children. And I said to my mother, "Behold the blackgown (priest) is coming here to baptize me." Then the mother said: "I, too, and my whole family want to be baptized by you." The boy was then duly instructed and baptized and died not long afterwards. At his funeral Father Skola preached as follows:

"Dearest friends take good notice of my words. The Great Spirit says: 'Happy are they who die in the Lord.' Now you are living on earth and after a few years your life will come to an end and then none of you will be left any more on the face of the earth. The same thing will happen to your children and to the whole human race. You frequently see your brethren taken out of this world and you don't see them any longer. Their souls enter another world, but their bodies putrify in the ground. But those same bodies shall rise again on the last day, when all men who are on earth shall have died. But some shall rise into

eternal life and others into eternal death. Eternal life is the happiness of heaven, and eternal death is the torment of hell. Those go to heaven who are baptized and during all their life do good, who believe in one God, and in the Son of God, Jesus Christ, who died on the Cross to destroy the sins of the whole world. Finally, they go to heaven who devoutly worship God. But those will be cast into hell who refuse to be baptized and will not believe in one God, Creator of all things; namely, idolators, who worship wood, stones, animals and all those who live wickedly and die in sin.

“Dear friends! how can you escape eternal death unless you believe and live rightly? You have seen manifestly with your eyes and heard with your ears what great grace the Great Spirit has shown to this deceased little boy; and why? Because he desired Baptism as ardently. Endeavor, therefore, to accept the light of faith as he did, that you may be numbered amongst the children of God, as he is now inscribed in heaven amongst the choirs of the blessed. Have pity on your one, only soul, created by the Great Spirit, and renounce your darkness and blindness all of you, who are the slaves of senseless idolatry, which is nothing else but diabolical deception and deceit. Throw the drum into the fire, the drum by whose sound you do not cease to summon the devil, for he willingly comes to those who invoke him. But woe! because after death he will throw their souls into hell to burn in fire forever.

“But you, who have been baptized in Jesus Christ, persevere until death in doing good works that you may obtain from the hand of God an eternal crown. For know this, that he alone is truly happy, who being baptized believes firmly in God, loves Him and serves Him faithfully until death, and endeavors in all his actions to fulfill the will of God. Certainly he that lives thus and does what is good until the end of his life will die in the

Lord and be clothed by Him in heaven with a golden garment and rejoice forever in His Kingdom.”

We give this sermon in full as it is a model sermon in its way, one that might be preached by our Indian missionaries on like occasions. It was listened to with great attention by the assembled Indians, both pagans and Christians, and made a deep impression on their minds. A few days later the parents and relatives of the deceased boy, with several others asked to be baptized. During his three weeks’ stay in Fond du Lac, Father Skola baptized seventeen pagans. During all this time he stayed with Francis (Frank) Roussain, who treated him with great kindness.

The writer was personally acquainted with this good old man and his family, and had holy Mass at his house several times. He died many years ago and I hope is in heaven receiving there the reward of his kindness towards the many Indian missionaries who stopped with him and had Mass at his house.

FR. CHRYSOSTOM VERWYST, O. F. M.

Ashland, Wis., May 3rd, 1912.

Notes on the Early History of the Sisters of St. Joseph in Minnesota.¹

Mission of the Sisters in St. Paul.

IN the year 1851, the Sisters of St. Joseph came to St. Paul and opened a boarding and day school on or near what is now known as Bench Street.

The Territory of Minnesota had been declared a new diocese, and its first Bishop, the revered and saintly Joseph Cretin, had been consecrated and had taken formal possession of his See, July 2, 1851. One of his first cares was to provide educational facilities for his new, poor, and sparsely populated diocese.

He had known the Sisters of St. Joseph in France, and hoping that they would be invaluable as teachers, as well as useful among the poor and the sick of his flock, he applied to Rt. Rev. Bishop Kenrick of St. Louis, for a colony of Sisters from the Mother House of the Order in America, then as now located at Carondelet, a suburb of St. Louis. He referred the matter to the then Rev. Mother Celestine who, like the saints of old, thought only of the glory of God and the salvation of souls. She consented to the request of the Bishop and accepted the mission, although she knew it would be one full of hardship and difficulty. She herself, only a few short years before, had left friends and home in "Beautiful France" to come to America; she expected to be employed in teaching the Indians during life, and hoped, perhaps, to be rewarded with a martyr's crown at death. As that privilege had been denied her, she gladly embraced the opportunity now offered of sending some of her beloved Sisters to accomplish that, which had been, for years, the one great desire

¹This article was written by Sister Ignatius Loyola Cox, in 1897; it describes the conditions of this Sisterhood at that date.

of her heart—to labor for the conversion and civilization of the Indians. For, be it remembered, that in 1851, St. Paul was little more than an Indian village; at least so it appeared to Mother Celestine. The mission was, therefore, accepted and preparations begun.

On Tuesday, the 28th of October, the Sisters destined for the foundation, after bidding a tearful adieu to all their companions at the Mother House, went on board the steamer “St. Paul,” which at 8 o’clock p. m., left St. Louis for the far North.

The first colony numbered four. They were: Mother St. John Fournier, of France, Sister M. Philomene, also from France, Sister M. Scholastic Velasquez, a French and Spanish Creole, of St. Louis, and Sister Frances Joseph Ivory, of Loretto, Penn.

As the season was far advanced and, at the North, ice was already forming in the river, the boat made but few, short delays, until it reached Galena, Illinois, on Friday evening, October 31. Here the boat remained all night, and the Sisters were very hospitably entertained by Mr. Dowling, Mayor of the city; his wife was a Catholic, and it made her quite happy to have the nuns for her guests, during the night. The following morning, the feast of All Saints, the Sisters heard Mass, and received Holy Communion in the Chapel of the Mercy Convent; after breakfast they returned to the steamer, and with renewed courage, resumed their journey.

The next stopping place was Dubuque, and during the hour or two that the boat was delayed, the travellers, glad of the opportunity, visited there the convent which had been built but a few months before.

At Prairie du Chien, they met Rev. Father Gaultier, the founder of the new mission. He told the Sisters that he had erected the first church in St. Paul, and had given the city its name. He gave them all the information he could concerning the place, and seemed greatly pleased to know that a school was soon to be

opened. He wished the Sisters every possible success. He accompanied them a part of the way aboard the steamer. They were much interested in his account of the state, as he was one of the first priests who had been in Minnesota, and, when the end of his journey came, they were very sorry. He was on a sick call, and stopped off at one of the small villages located on the bank of the river.

Major Fridley and his family were on the boat. The Major, who was agent for the Chippewa Indians, was always trying to impress upon the minds of the other passengers this fact—that St. Paul was really a very nice place, although new, and a little wild. “Yes,” he would say, “A little wild.”

The weather was damp and chilly, on that account the Sisters did not enjoy the scenery, although, it is very beautiful along the banks of the river, and was especially so, at that season of the year. They felt that they were leaving civilization behind them, and they were in no mood to enjoy the beauties of nature.

The steamer arrived in St. Paul during the night of November 2nd, and when the Sisters awoke, their first act was to thank God that their long, tedious, voyage was ended; they went on deck and eagerly scanned the surroundings of what was to be their future home. To those who had always lived in sunny, Southern countries, the prospect looked dreary enough, on that cold November morning. There were large cakes of ice floating in the river and the bluffs on both sides were covered with snow.

The Captain of the steamer notified the Bishop of the arrival of the Sisters, and, about 10 o'clock a. m., a French cleric was sent to conduct them to the house of a lady named Madam Turpin. She received the Sisters very kindly, and, after they had been “dined and wined” and rested, the bishop called. He was accompanied by an ecclesiastical student, and when the mutual introductions were over, the Sisters were taken to what was to be their own home—a small frame shanty overlooking the river.

This house had been the Episcopal Palace, and was then being used as a Pro-Theological Seminary. While the students were removing their effects therefrom, the Sisters took possession of the vestry of the old log church, and began preparations for their evening's repast. They had much difficulty in procuring water for the tea. There was only one well in the place, and it was always kept locked. To find the custodian of the key, took time and trouble. But at last, all difficulties vanquished, preparations were concluded, and contrivances resorted to, the supper was eaten in the vestry of the church. The Sisters made their grand entree into the ever-memorable shanty on Monday, November the 3rd, at about half past seven o'clock in the evening.

The domicile, thus taken possession of, was a frame building; one story high, with a small shed-like addition in the rear, which was used as a kitchen. Later, when more spacious accommodations were required, another shanty was erected beside the original structure. As land was the only thing there seemed to be a plentiful supply of, the houses were spread out rather than built up. In this respect, the Sisters' dwelling-place formed no exception, as there were several smaller shanties clustered around the larger one.

In the main building there were two rooms, a parlor and a refectory. The attic was the sleeping room for the community. It was so low that but one of the four Sisters—Sister Philomena—could stand erect. Many an amusing story is told of the various bumps and bruises the different members of the Sisterhood received, while making up their cots or arranging their toilets. The house was heated by a stove, the pipe passing through the attic and in lieu of a chimney, out through an opening in the roof. Though modern ventilators were wanting, there was no lack of fresh air.

As the Sisters had come to teach, no time was to be lost, and so they quickly set to work, placing their undertakings in the hands

of their holy patron, St. Joseph, whose name, at the request of the Rt. Rev. Bishop, was to be given to the new institution. The vestry of the Old Log Church was fitted up for a school room, and on Monday, November 10th, just one week after the arrival of the Sisters, St. Joseph's Academy was formally opened for the admission of pupils.

There were two teachers. Sister Frances Joseph taught the English course, and Sister Philomena the French.

The Catholic population of St. Paul was then composed principally of French-Canadians and half-breed Indians; consequently, the teaching of the French language was a necessity.

On the first day of school, at the morning session, five pupils were enrolled; in the afternoon there were nine others. The first name registered on the record of the Academy is that of Lizzie Cox—Mrs. E. L. Hannegan now, 1897, living in Duluth, Minnesota. The second is that of Philomene Auge who became a Benedictine nun. According to the testimony of her Sister-Nuns she led a very edifying life, and died a saintly death, some years ago, at the Benedictine Convent, near St. Cloud, Minnesota. Ludmille Auge, sister to the last named, comes third on the record. She entered the novitiate of the Sisters of St. Joseph in 1860, and is one of three, at whose public reception Rt. Rev. Bishop Grace first officiated after coming to St. Paul. He selected their names and Miss Ludmille received as her name in religion that of Sister Columba. She has become quite an efficient pharmacist, and she is now, 1897, located at St. Mary's Hospital, Minneapolis.

During the same week the Sisters received their first boarder, Martha E. Rice, daughter of Hon. Henry M. Rice. In order to accommodate her one of the shanty annexes was utilized. It was nicely and comfortably furnished by her father whose residence was at so great a distance from the school that it was impossible for her to attend as a day scholar. Mary Fridley, daughter of Major Fridley, of the Chippewa Agency, was the second boarder.

Mary Bottineau from St. Anthony was the third. Before spring the number of boarders had increased to eight, and they were accommodated in the before-mentioned cluster of shanties which surrounded the main edifice.

The day school was soon attended by a goodly number of pupils. Early in the month of April, they were crowded out of the vestry into the Old Log Church which had been fitted up for a school.

St. Joseph's Academy was then the only Catholic school in the place, except a class of boys, who were being taught in the basement of the brick church on Wabasha Street, by Mr. Murray, an ecclesiastical student. While preparing the vestry for a school room, the Sisters noticed several openings between the logs, through which daylight could be seen; they knew that through these same openings cold air could enter, and therefore, they called on the pupils for a contribution of old newspapers, with which they intended to exclude both the one and the other. Wednesday afternoon, their first half holiday was devoted to the work of stopping up the chinks; this was done by forcing folded paper into them; then the artistic abilities of both teachers and pupils were brought into requisition for the purpose of decorating the walls—covering over the stuffed crevices. The papers were cut into strips and pasted over these unsightly seams, making bands or stripes around the walls. The headings of the papers made the most effective band, and many an orthographical blunder was prevented by a sidelong glance at the wall. Of course this last advantage was no longer available when the room received its first coat of whitewash.

In the spring of 1852 the day school had largely increased, a greater number of boarders than could possibly be accommodated had already applied for admission; a new building was therefore erected. This was of brick, two stories high, in dimension about 60 by 30. The lower story was to be used for school rooms;

it was divided by folding doors, and made two nice, large airy rooms. The upper story was finished off for a sleeping room for the boarders. This brick building was connected with the original structure by a one-story frame addition, which the Sisters used as their community room. For the boarders' dining room one end of the kitchen was set apart, and curtained off by a portiere of common print.

St. Joseph's Academy had now (compared with its surroundings) assumed magnificent proportions, and when school reopened in September, 1852, the accommodations were considered fine.

In the meantime some changes had taken place in the Sisterhood. Mother Celestine made her first visit to St. Paul in June, 1852. She was accompanied by Sister Appolonia who was to remain here for a time. It was on the occasion of Rev. Mother's visit that the Bishop first broached the subject of a Hospital. She told him it would be quite impossible to send Sisters to take charge of it; the project was deferred, but not given up. When Rev. Mother returned to St. Louis, Sister Frances Joseph, one of the first missionaries, went with her to the Mother House.

Early in the summer of this same year the Academy had its first picnic. The children assembled in the new brick building which was not quite finished. The Sisters and the pupils were driven in teams out to the farm of Mr. Eugene Larpenteur, who entertained them right royally. The Bishop and the Sisters dined with the family and the children under the trees on the greensward in front of the house. Many of those who joined in the games and frolics on that charming green plot are living still in St. Paul, and though no longer children, they remember well the delicious strawberries and cream—real cream from the dairy with which they were regaled by dear old Mr. Larpenteur, on that memorable occasion. I was not one of the jolly picnickers of 1852,

but I remember the old place very well, and I have often partaken of the hospitality always so cordially extended there to any member of the community. The old couple, who were real benefactors, have gone to receive the reward of their good deeds, but their two daughters who were boarders at the Academy for several years, are both yet living in St. Paul. The farm is known to the present generation as Kitsondale. All that remains to remind one of the past are the trees which have grown to colossal size.

In July, 1852, Sisters Xavier and Cesarine came to St. Paul. Sister Xavier took charge of St. Joseph's Academy, filling the vacancy made by the removal of Sister Frances Joseph. Sister Xavier for many years labored and suffered for the glory of God and the good of the community. She was a woman of marked ability, and a very efficient teacher, as some of her pupils, who are at present members of the Sisterhood, can readily testify. She was a rigid disciplinarian and a most excellent religious. One of her cherished works was the cultivation of religious vocations, and the St. Paul community today may well feel proud of the subjects whom Sister Xavier taught, whose talents she did all in her power to develop, whose vocations she indirectly decided. She was possessed of fine governing qualities. These were recognized and brought out by the numerous offices she was called upon to fill. She was Assistant Superioress in St. Paul for a number of years; during that time no fault could escape her ever-watchful eye and no breach of rule was ever let go unpenanced, if she became cognizant of the fact. We, young novices, were so well convinced of this, that if we were knowingly transgressing, we generally managed to keep out of the way of Sister Xavier. She was a great sufferer, but seemed to have powers of endurance almost beyond credence. Her loveliest and most lovable qualities were shown to the sick sisters, on whom she bestowed

the tenderest care; and although a great lover of religious poverty and a strict observer thereof, no expense was spared and no luxury denied, if it could by any possibility be procured for them. She left St. Paul in 1861 and was appointed Superioress in Albany, New York. She died in Buffalo, N. Y., on the 19th of October, 1874.

There were only four Sisters at St. Joseph's Academy during the winter of 1852-53. The Superioress, Sister St. John, Sisters Xavier and Philomena were the teachers and the culinary affairs were under the care of Sister Appolonia, who, when overburdened with work, was assisted by the Mother. Sisters Scholastica and Cesarine were on the Indian Mission at Long Prairie.

This year was a very hard one for the Sisters. Laboring men were procured with great difficulty, and wages were very high. Under those circumstances, it is not to be wondered at that the Sisters often had to do their own wood-chopping and water carrying. There was then no coal in Minnesota, and the one well was at a distance of three or four blocks from the Convent. Carrying water was one of the most trying duties the Sisters had to perform, as they were obliged to cross Third Street—the only business street in the place. The voluntarily proffered services of the day—pupils to procure water, were always gladly accepted.

When the school was removed from the Old Log Church—of happy memory—this was again restored to its original purpose and was used as a chapel for the Sisters until they vacated finally the premises.

Although they had the Blessed Sacrament in their chapel, the Sisters were obliged during the first few years to attend the Cathedral, located on the corner of Sixth and Wabasha. I have often heard the Sisters who were then in St. Paul, tell the many times they made their own path through the winter snow to and from the Church where they always attended the six o'clock

Mass which was usually said by the Bishop. There were no sidewalks then, and not even very good roads, but nothing prevented our dear devoted pioneers from attending the Holy Sacrifice every morning.

Sister Frances Joseph, the only surviving member of the first-comers, visited the city a few years ago and, as we drove through it over asphalt pavements, she exclaimed: "And is it only forty years since I waded through the snow-drifts three or four feet deep over these same streets?" She found that almost marvelous changes had taken place everywhere. Times and scenes were surely very much changed since 1851, when herself and her three companions arrived in St. Paul. She is now (1897) the only survivor and has already reached the Scriptural age—three score and ten. Sister Scholastica, although the youngest, was the first called to receive her reward. She died in Mississippi. Mother St. John died in Philadelphia not very many years ago and Sister Philomena, who remained a number of years longer than any of the first foundation, was recalled to the Mother House in St. Louis where she died. But this is a digression and I return to the events, or reminiscences of 1852-53.

A great many immigrants had come to St. Paul during these two years and the place was growing rapidly. The Academy was steadily increasing in numbers, and teachers must be multiplied. In May, 1853, two Sisters came from Carondelet, one of whom was to be the music teacher, Sister Victorine. What loving memories cluster around the name! True, she was not one of the founders of the Minnesota mission, but she was the first music teacher, and she was so long identified with St. Joseph's Academy that a short sketch of her life and labors will not be out of place. When Sister Victorine came to St. Paul she was considered, as she really was, quite an acquisition on account of her singing. Bishop Cretin was very fond of music and was himself a very good singer. He had singing at every church service and

he wished it to be congregational. He would from his throne, which was not a very elevated one, begin some hymn, generally in French and invite all to sing. The first time Sister Victorine joined in the singing there was quite an excitement in the church. She spoke French as a native of France and she knew all the hymns perfectly. When her clear, sweet, soul-stirring voice was heard, all stopped to listen, and then could be heard the astonished but suppressed exclamation: "It is the Sister!" Her voice was indeed charming; with her it was heart and soul that sang. I have heard many fine singers, some whose fame is world-wide, but never have I heard another voice like that of Sister Victorine Schultz. She was a lovely and lovable character and none ever left the Province who was so sincerely regretted. She was the music teacher at St. Joseph's Academy for twenty years, and when, in 1872, her health became impaired, she was recalled to the Mother House where she died on the 19th of October, 1875.

Early in May in the year 1853, Mother St. John, who had only been lent to St. Paul, returned to Philadelphia, taking Sister Appolonia with her. Sister Philomena took charge of the community until a superioress was appointed. During this time our first Postulant was received. A young lady in Dubuque, Miss Maloney, with whom Bishop Cretin was acquainted was desirous of becoming a religious. She had but one arm, but was an accomplished scholar, and the Bishop who wished to send Sisters to St. Anthony, thought she would be useful as a teacher. He wrote for her to come and when she arrived, John Ireland, then a boy of fifteen, was sent to the levee to conduct her to the Convent. It was for him a strange task, and when he had brought her to the door, he knocked and then ran away leaving her to introduce herself. She could not be received, of course, on account of her physical defect, but she taught for a year and then returned to Dubuque, where I believe she still lives.

On August 18, 1853, Sister Seraphine Corcoran, who had been

appointed Superioress of the yet struggling mission, arrived and was warmly welcomed by the Sisters. They knew M. Seraphine well for she had been their novice mistress in Carondelet, and they believed that, with her as their guide, success would surely crown the efforts they were making to build up an educational institution for Catholics in the newly-formed diocese. How well these hopes were realized may be readily seen by those who visit that institution today. Those three Sisters—M. Seraphine, Sister Xavier and Sister Victorine—in number few, but in ability great! How they labored and how they suffered! What obstacles removed and what difficulties overcome! We who follow in the paths traced out by them, may never know.

During this year the Bishop insisted on establishing a mission in St. Anthony. Consequently, Sr. Ursula, who had come to the Territory with M. Seraphine, Sister Philomena, who had been teaching French at the Academy, and the Postulant from Dubuque, already mentioned, were sent to St. Anthony. Their first residence was an old building that had been used for governmental purposes. On Nov. 5, 1853, a school, the first branch from St. Joseph's Academy, was opened for the admission of pupils.

St. Joseph's Academy was now taxed to its utmost to accommodate the pupils who applied for admission. Sister Scholastica, who returned from Long Prairie, replaced Sister Philomena as teacher, but numerically the teaching staff remained the same, and so it continued for several years—two regular teachers and an occasional assistant.

Four postulants had been admitted—the first was then teaching in St. Anthony and was never received. The second, Jane Bruce, died of smallpox early in 1884. In January of the same year two young ladies from Canada were admitted. Although neither could speak English, they both proved to be valuable subjects for the community. They were cousins and their names were Louise and Julia LeMay.

The year 1853 was a memorable one for the Sisterhood. The first offshoot from St. Joseph's Academy had been sent out, and now comes up again the subject of a hospital. Our dearly loved Bishop, whose zeal was boundless, saw with a prophetic eye the great need there would be for one in the future, and when the Hon. H. M. Rice donated land for the purpose, the Bishop made immediate preparation for erecting a suitable structure thereon. It was placed under the protection of his own patron saint, and claims the honor of being the first charitable establishment in Minnesota.

Although commenced in 1853, it was not finished until the next year. The main building was of stone and four stories high. On the same grounds were erected two small brick houses, one for a resident physician and the other for some purpose yet to be determined.

In the spring of 1854, Rev. M. Celestine paid her second and last visit to St. Paul. This time she brought with her Sister Margaret, a novice, who was to be the much-needed assistant teacher in the school. It was on the occasion of this visit that the habit of the Sisterhood was given for the first time in Minnesota. Another Sister was needed for the Indian Mission, and at the request of the Bishop, it was decided to give the habit to Miss Louise LeMay. The ceremony was performed in the old "Brick Church," corner of Sixth and Wabasha Streets, at the six o'clock Mass on a Sunday morning. The novelty of the situation made her forget the name she was to take in religion, and when she reminded the celebrant of her plight, he opened his ordo, and as it was May 27, the feast of St. Gregory, this name was selected for the new Sister. Next morning M. Celestine and Sister Gregory left for Long Prairie.

Before M. Celestine's departure for St. Louis, arrangements were made to send Sisters to open the Hospital, then in course of construction, and as the Academy was already overcrowded,

the novitiate was to be transferred to the Hospital, and placed immediately under the direction of the saintly Mother Seraphine who was to reside there, while remaining Superioress of both institutions.

During the summer the cholera was brought to St. Paul by the boatmen. The contagion spread rapidly, and as there was no place in the city where the ill-fated victims could be cared for properly, the Sisters of St. Joseph, at the earnest solicitations of the doctors, opened the doors of the "Old Log Church" on Bench Street. There, during the vacation months, patients were received and nursed as comfortably as possible with the scanty accommodations at hand. The advent of this epidemic tended to expedite the building of the Hospital. One of the greatest drawbacks to its completion was the impossibility of procuring laborers, but Bishop, Priests and Students lent each a helping hand, and in September the house, although not entirely finished, was at least ready for occupancy. It was then that St. Joseph's Hospital began the career of usefulness which it continues to the present day. When first opened the Hospital was attended by the following named physicians: Brisbane, Willey, Goodrich and Marsh. The Sisters taking charge were Mother Seraphine, Sisters Augustine, Euphemia Murray and Marcelline Dowling. The three last named had been sent from the Mother House during the summer.

When the Academy began its fall term in 1854, not more than forty pupils could be admitted and for even that number the accommodations were very limited and of the most primitive kind. Another shanty was added for a kitchen. This allowed the enlargement of the boarders' dining room. For teaching purposes, however, there was little or nothing. Wall-maps, charts or globes were not procurable. Encyclopedias and unabridged dictionaries were unknown. The only works of reference to be had were the text-books and the teachers' brains. So the school

struggled on through the next four years of its existence.

It was during the year 1855 that a free school for girls was opened in one of the small brick houses on the Hospital grounds. It was taught by Sister Margaret who came over from the Academy each morning. In 1860 this school was transferred to the basement of the Cathedral, and there both boys and girls were taught by the Sisters for a number of years. Its name was changed from Free school to Cathedral school and it is still so called.

When in July, 1859, Bishop Grace took possession of the diocese, one of his first acts concerning the community was the removal of the school from its shanty-clustered home on Bench Street, to the Hospital on Exchange Street. He reasoned, and rightly, that in the buildings then utilized for school purposes, there would be ample accommodations for all the patients cared for by the Sisters at the time, and it was apparent that some more commodious place for the school must be provided at once, until a permanent structure could be erected. Accordingly, when St. Joseph's Academy re-opened in the following September, it was in the Hospital building fitted up for a school.

It was certainly a great change for the better, and although far from being supplied with all aids to teaching, some of the more necessary ones had been procured, and time and place taken into consideration, the Academy started out with every expectation of success. Mother Seraphine Corcoran was Superioress. The Novitiate had not been transferred. It contained at that time some very promising subjects who had been received during the two previous years. There were three teachers—Sister George Bradley, Sister Ignatius Cox and a novice, Sister Seraphine Ireland; Sister Victorine was the music teacher. These composed the entire teaching staff. There were sixteen boarders the first year and a very nice class of day pupils, numbering thirty or more. Bishop Grace took a very great interest in the school

and always came himself for the quarterly examinations.

At the close of the year the Commencement Exercises were held in the front yard, there being no room in the building sufficiently large to be used as a hall. Mrs. Uri Lamprey, then a sprightly young miss of ten or twelve, Miss Jeanette Robert, sang very charmingly on the occasion. Eliza Ireland, who is better known to the community now as Sister St. John, composed and delivered the address; Miss Katie O'Brien, a very lovely character, who is resting quietly beneath the trees at Cavalry Cemetery, was crowned for excellence in deportment. When the Bishop complimented little Miss Ireland on her address and the manner of its delivery, he expressed his surprise that it was not she who was crowned. She laughingly replied: "Had we only known the crown was to be awarded, I am sure one would not have sufficed; but never mind, I'll be crowned next year." And so it was. She, with two others, were crowned at the next year's closing.

In 1860 the property on St. Anthony Hill was secured by the Sisters and in 1861 the foundation of a new Academy was built, but for want of means the completion was delayed, and on August the first of this year the revered Mother Seraphine died. This very great loss, for so we regarded it, retarded the building of our much needed and greatly desired new house, and it was only in 1863 that the first wing of what is our present home was ready for use.

It was under the immediate supervision of Mother Stanislaus that the original wing was finished. When we moved into it, July 31, 1863, we supposed it extensive enough to serve the double purpose of school and Novitiate for an indefinite number of years. Since then four additions have been erected, and never even in the past, has the Academy been in a more overcrowded condition than it is today.

When the Academy opened in the new building there were

but three teachers employed and so it continued until 1868. We were far out of the city, day pupils found there a difficulty and so the school for a while was not numerously attended except by boarders.

There are at present depending upon St. Joseph's Academy fourteen separate educational establishments and nine parochial schools. Besides these there are five charitable institutions—three hospitals and two orphan asylums.

Some of these branch establishments compare very favorably with the principal one. Holy Angel's Academy, in Minneapolis, opened in 1877; it has this present year fifty boarders, one hundred and thirty music pupils and a largely attended day school. There are two parochial schools attended from it, each employing six teachers.

St. Agatha's Convent, another overflow from St. Joseph's, was opened in 1884. It is under the immediate direction of Mother Celestine, and is in a very flourishing condition.¹

¹This Sisterhood developed most wonderfully since the writing of this article in the year 1897.

Additional Notes on the Mission of the Sisters of St. Joseph in St. Paul.

THE one thing the Sisters always had to struggle with on new missions was lack of help, and St. Paul was no exception to the rule. It was the old story oft repeated and still more often experienced. The harvest was great and the laborers few. A constant demand was being made on the Mother House for more Sisters. Mother Celestine, who really loved her St. Paul foundation, always responded to the demand by sending Sisters. But Carondelet itself had to contend with the same difficulty. It was only fifteen years since the arrival of the first Sisters of St. Joseph in the United States, when the St. Paul mission was founded and already three or four missions had been sent out; and although many subjects presented themselves for admission, still the supply always fell short of the number required.

Up to the year, 1855, only three Sisters had been received in St. Paul. The first one of these, Sister Gregory, has been already alluded to; and the second, Julia LeMay, received the habit and the name of Sister M. Pauline at the close of the annual retreat, September 30, 1854. The first English-speaking postulant to be admitted, after the novitiate had opened at the hospital, was Rose A. Cox. She entered on the 20th of November, and received the habit on the 17th of May, the feast of the Ascension, 1855, and the name Sister Ignatius Loyola. In July of the same year Margaret Grace entered as a postulant. It was during this year that two additional members came from the Mother House, Sister Protais and Sister George.

Sister Protais was one of the original colony who came from France to St. Louis in 1836. She possessed a very strongly

marked character, and an indomitable will. With her to undertake was to succeed. She came from France to convert and teach the Indians, and as our only Indian mission was closed, she did not remain long with us. She left St. Paul in 1868, and was for many years among the Indians at Baraga, Michigan. She was fond of visiting the sick poor and of ministering to their wants; she became quite skilled in caring for sore eyes, and she was much regretted by her dear Indians, when she was recalled to St. Louis, on account of failing health.

Sister George was employed in the Academy until 1860, when she was appointed to take charge of the boys' school in the basement of the Cathedral.

In 1856 we received another addition to our number. This time it was Sister Alphonsus and Sister Alexius that were sent to us. Sister Alphonsus was for the hospital and Sister Alexius for the schools. The last named was not able to endure the poverty and hardships necessitated by the exigencies of the place. We were actually poor—poor accommodations, poor food, poor clothing, great inconveniences and more than our share of hard work. Sister Alexius was sent to St. Anthony, where she encountered still greater poverty and that she succumbed to these trials no one wondered. She was recalled to the Mother House after a short time, and is at present living at the Provincial House at Troy, N. Y. Her recollections of St. Paul and St. Anthony are not pleasant.

Our Sisters of the present day have no conception of the privations endured by the heroic few who braved the hardships of those early days in the fifties and the sixties.

On the 25th of March, 1856, our first profession and reception took place. Sister Marcelline, who had come as a novice from St. Louis, had completed her two years of novitiate and was now allowed to pronounce her vows; and as the time of probation was over for Miss Grace, she received the habit, and the euphonious

name of Sister Peter Richard in honor of the Archbishop of St. Louis, Peter Richard Kenrick. These two Sisters, with many others whose names have been already mentioned, are side by side in the graveyard quietly awaiting the final summons; it is only a few years since they died and the remembrance of their many virtues and their kindly deeds yet lingers in the community.

On February 22, 1857, the Sisters in common with all the Catholics of the Diocese sustained a great loss in the death of the saintly Bishop Cretin. To the community it was a real affliction. He had brought them to St. Paul, and he had always taken a fatherly interest in whatever pertained to the general good as well as to the welfare of each particular Sister; consequently each individual member felt his death as a personal bereavement and sorrowed sincerely. On dear Mother Seraphine the cross pressed heaviest; he had been her support in every difficulty; her adviser in troubles, her resource in all wants. No wonder that she was grieved when she announced his death to the Sisterhood. It was on Sunday morning after grace was told for breakfast that Mother said in a voice quivering with emotion: "Our Bishop and father is dead." One by one the Sisters left the table with their fast unbroken. Dear Bishop Cretin, how many reminiscences are evoked by the mention of his name! Some of these, though small of importance in themselves, serve to show his kindly heart, simple piety and great benevolence.

During the early days in St. Paul the Bishop obliged the Sisters to attend every church service, to give good example, as he said, to the congregation; and fearing that we might not have comfortable footgear for such constant travel to and from the church he sent us on New Year's Day, 1855, a large bag of nice high arctic overshoes, bidding each Sister to select a pair to fit herself. On the following St. Joseph's day the weather was very unpropitious, in fact, an old-time blizzard was raging. One

would think that no mortal could venture forth, but the Bishop sent his double team over for the Sisters. He said he wanted them to help him sing a hymn to his patron and theirs. Of course, we went, and a merry time we had, all packed into an old box sled.

A few days before the advent of the next year he told the Sisters he had a very nice present for them and they were all on the *qui vive* to see what it would be. Some time during the afternoon of New Year's day, he sent us a beautiful little three-year-old girl wrapped up in an old blanket. The father had died of cholera the year before and the mother was found frozen to death with the little one beside her covered up in whatever bedding could be had. The Bishop asked some neighbors to take care of the child until he procured burial for the mother, and then sent her to the Sisters. Of all the gifts he ever sent this was the most fondly cherished. She was the petted child of the community for a few years, and then she was adopted by Mrs. General Shields.

In 1858 the Sisters were called upon to supply teachers for another school. The German Catholics had built a church and they were desirous of having a school where their own language would be taught. In August, Sister Radagunda, a German teacher, came to the diocese, and the school was opened for the admission of pupils the following September. The German Catholics had not yet built their school house, but one story of the brick building being used for the English-speaking parish school, was utilized and there it remained until their own building was made ready for use. The German parish school was taught by the Sisters of St. Joseph for a number of years. Like all the early institutions its beginning was very unpretentious—one teacher, in one small room, with not very many pupils. As the years went by the steady increase in the number of pupils, and

the constant demand made for German teachers from an English-speaking community was more than could be easily supplied. These difficulties combined with other causes made it very undesirable to continue the charge. The Assumption school was given up by the Sisters of St. Joseph in 1885, when it was taken in charge by the Sisters of Notre Dame.

The increase in the Novitiate was not at all in proportion to the growth of everything else. The population of the place has multiplied phenominally and consequently the schools had greatly increased, but until this year, 1858, only four young women had been received. These were already professed members, and now enter two others,—Ellen Ireland and Ellen Howard, her cousin. They were the first who entered directly from the school, and though they graduated really it was not nominally; we were not incorporated and graduation honors had not yet been publically conferred. They both entered in September, one on the Nativity of Mary and the other on the feast of the Exaltation of the Cross. They received the holy habit on the feast of the Immaculate Conception, 1858, under the names, Sister Seraphine and Sister Celestine. It was quite an event, as it was the first occasion that two postulants were received at once. Very Rev. Father Ravoux was Administrator of the Diocese at the time and was the celebrant. His sermon is very well remembered, for it was much more impressive than many an eloquent one heard since at similar celebrations.

The year 1859 was as prolific of subjects as the preceding one. Miss Mary Williams, another pupil from St. Joseph's Academy, and Miss Johanna Shelly from the school at St. Anthony, were admitted to the Novitiate. They were to have received the habit on the feast of the Purification and were in retreat for that purpose, when the Superioress was stricken with an illness which the Sisters feared might end fatally. The last sacraments were administered on the evening of January 30, 1860, and it was then

decided to give the habit to the two postulants, as in case Mother Seraphine died their reception might be indefinitely postponed. Accordingly they were hurriedly prepared, and received the habit with the names, Sister Agnes Veronica and Sister Aloysia. Their advent into the community was certainly amidst sighs and tears, for the dread of losing our dearly loved mother, made every heart ache, and no joy was expressed on the occasion. A more sorrowful reception was never witnessed and a more doleful recital of the "Te Deum" was never heard. The new Sisters returned again to retreat, and the united supplications of the Sisterhood for the recovery of the Saintly Mother were heard. God spared her to us yet a little longer.

These two Sisters claim the honor of being the first received by Bishop Grace. They both began their work as teachers in the Cathedral school, where Sister Aloysia Shelly contracted a severe cold from the effects of which she never recovered. She died in 1863. Hers was the second death in the St. Paul community.

The Mission in Long Prairie.

BEFORE the founding of the mission in St. Paul, the Winnebago Indians had been removed to a place called Long Prairie where the government had located an agency. Many of the Indians were Catholics; and good Bishop Cretin, whose zeal was ever on the alert for the salvation of souls, had secured control of a school established by the government and had sent a priest to take charge of it. The Bishop soon saw that the Indian children should receive more regular instruction than a missionary priest, with his numerous other duties could give them. He thought the Sisters might prove useful auxiliaries. It was then mid-winter, and no Sisters could come from St. Louis until navigation opened in the spring. In this dilemma he conferred with Mother St. John as to the advisability of sending Sisters to teach the Indian girls. They decided on sending one of the four Sisters then at St. Paul to assist in preparing the children for first Holy Communion. Accordingly, Sister Scholastica was chosen and early in January, 1852, she left St. Paul for Long Prairie. She was accompanied on her route by Father De Vivaldi, the priest in charge of the Indians. During the time Sister was at the agency, she boarded with the family of Mr. Legeau, whose daughter was the Sister's companion to and from the school, and her assistant in it. After the children had received their first Holy Communion in March, the Sister returned to St. Paul to await the arrival of a companion for her mission.

In June, 1852, Rev. Mother Celestine made her first visit to St. Paul, her dear Indian Mission, as she loved to call it. She came from Philadelphia where she had been visiting the Sisters who not long before had gone there from Carondelet. Her companion was Sister Appolonia, who, after remaining in St. Paul a

few days to rest, went with Sister Scholastica to Long Prairie. The mission was now, July, 1852, considered permanently established and another Sister was to be sent there as soon as possible.

When Mother Celestine returned to St. Louis, Sister Frances Joseph went with her to the Mother House.

In August, 1852, two other missionaries arrived. Sister M. Xavier McCusick, who replaced Sister Frances Joseph in the school at St. Paul, and Sister Cesarine O'Brien, who proceeded at once to Long Prairie.

After having spent only six weeks on the Indian mission, Sister Appolonia was recalled to St. Paul. It is to her that I am indebted for the following description of their house or lodge. It had been previously used as a storehouse for the provisions kept on the reservation for the Indians: "It was built of logs and was one story high, the dimensions were about 18 by 20 feet; it contained but one apartment, and that we used for parlor, refectory, community room, and kitchen. Our sleeping room was a very small and low attic. Our mattress was nice clean hay and our bedstead, the floor; over the hay we spread our blankets and comfortables, in truly primitive style." Oh, that was in truth an Indian mission! The weird, wild music of the Indian dance was the last sound the Sisters heard at night; the noisy, savage shriek of the children at play, was the usual after piece to their morning's meditation.

The Indians lived in tents or wigwams. Their children attended school as day pupils. The Sisters taught girls and boys all they were capable of learning—reading, writing, etc. The girls were taught knitting and sewing. All possible efforts were made to civilize them as well as to Christianize them. A man was engaged to teach the boys farming. He had all kinds of agricultural implements and a number of fine horses under his charge; these the Indian boys were taught to use and to care for. The Sisters each received forty dollars per month, the man fifty,

and the superintendent sixty. The Sisters attended to the distribution of the provisions which were kept in large storehouses, and given to the Indians on the plan of army rations—each family receiving so much, according to the number of people it contained.

The supplies needed for the use of the mission had to be transported by teams from St. Paul. Teams were the only means of communication between the two places and they made regular trips.

Sisters Scholastica and Cesarine were the only Sisters at Long Prairie during the winter of 1852-1853. They have left us no account of their loneliness, but lonely they must have been, unless their numerous occupations and the novelty of their surroundings prevented them from indulging in lonely reveries. They were daily expecting the arrival of another Sister for their community. Father De Vivaldi was extremely kind to them. They knew that they were working for a good Master, one, who had Himself suffered poverty, hardship and loneliness. They offered all to Him and were content.

Early in the spring of 1853, Sisters Victorine and Simeon came to Minnesota. Sister Victorine, who was a music teacher, remained in St. Paul, and as soon as an opportunity offered Sister Simeon was sent to Long Prairie. We can easily imagine how gladly she was welcomed by the two poor Sisters who had been so long and so anxiously expecting her. Additions for school rooms and other purposes had been built to the old storehouse, making their dwelling place much more commodious than at first; now that there were three Sisters, they considered themselves quite a community.

During the winter Sister Scholastica began to feel the effects of the cold and the many privations of the mission; her health was evidently failing. She had never been very strong, and the fear of losing so useful a member induced Mother Celestine to

make a change. Sister Cesarine was accordingly given charge of the community and Sister Scholastica returned to St. Paul, February, 1854. She was accompanied by Sister Simeon, whom, as she was yet a novice, Mother Seraphine was anxious to keep near her until after her profession. In January, 1854, a few weeks previous to the departure of Mother Scholastica, Sister Ursula arrived at Long Prairie.

In those early days when all were pioneers in Minnesota, accommodations for travel were neither so expeditious, nor so comfortable as they are now. Trips were never taken either for pleasure or for health; it was absolute necessity alone that obliged one to undertake a journey.

Long Prairie is over a hundred miles from St. Paul. This distance had to be made in open wagons over very rough roads. The wagons were always heavily laden with supplies for the agency. It usually took four days to go from St. Paul to Long Prairie.

Sister Ursula relates the following particulars of her first trip to the wild woods: "The teams from the reservation were down for their New Year's supply of merchandise, early in January they were to return, and I was to go on one of them. How well I remember the appearance of the vehicle, as, loaded with barrels and boxes and bags of various sizes, it drove up in front of the convent for poor little me. (Sister was very small.) I was, as we supposed, very comfortably wrapped up, and as I climbed to my place among the sundries of the load I felt that myself and civilization were parting forever. The drivers were two young half-breeds, who could speak very little English. As I spoke neither French nor Indian, I could obtain no information about the country through which we were journeying. I knew I was traveling in obedience to those who had a right to command, and I resigned myself to the guidance of Divine Providence, speaking little, but thinking much.

“The first night we lodged at a farm house occupied by an old couple and their son. The old lady was quite charmed with me, and tried by every possible persuasion to induce me to remain with her. The next morning I again clambered to my position behind the drivers, and with the cheering prospect of another long, cold day’s journey before me we started. About noon we were overtaken by a team going to the pineries with a supply of provisions for the lumbermen. The driver, whose name I afterwards learned was Moran, appeared anxious to keep us in sight when we halted for the night; he questioned me as to where I was going, why I was alone, etc. He told me he was going beyond Long Prairie, and urged me to take a seat in his wagon, declaring in terms more emphatic than elegant, that the half-breeds did not take care of me, and that I would never reach the mission alive.

The weather was very cold; the drivers with the instinct of self-preservation peculiar to their race, had appropriated the extra blankets and buffalo robes sent with us. I had suffered intensely the day before; so when Mr. Moran assured me that the two teams would travel in company, I accepted his courtesy. During the remainder of my trip I was well cared for; at night the best accommodations were always secured for me. My comfort and how he could add to it, seemed to be his one thought; no father could have been more thoughtfully kind. When I arrived safely at the end of my journey, I was greatly surprised to hear that Mr. Moran was a most staunch Orangeman. I have never met him since, but I often pray for him.”

In May, 1854, Sister Gregory was sent to Long Prairie. She was a young Canadian novice who could speak no English. The Sisters who were there could not speak the French, and Sister Gregory was very lonesome. Her reminiscences of the place are not pleasant. She was afraid of the Indians, and they were not slow to perceive it. She was necessarily often alone in the house,

when the other Sisters were visiting the sick or attending to the distribution of the supplies; on these occasions the Indian children generally managed to raise some disturbance for the avowed purpose of terrifying her. Snakes were another cause of great annoyance to Sister Gregory. They were very numerous and were constantly crawling into the house. It appears from what she says that they were very fond of music; whenever anyone played on the organ, the snakes would come crawling in, stretch themselves out on the floor, and remain quiet, with their heads poised in the air, as though they were listening most attentively. This performance seemed to be a source of much amusement to the Father who was delighted to play for so charmed an audience.

Sister Gregory, after she had been there a few weeks, felt convinced that she had no vocation for the conversion of the Indians. Father Fisher, who was then in charge of the mission, could not speak French, and as there was no other person there who could understand her, she had recourse to God. The apartment in which the Blessed Sacrament was reserved was very small, and Sister thought her prayers would be the sooner heard if offered in "God's great temple, the silent groves." She, therefore, selected a dense grove of oak trees near the house, and every day she would repair to the place and offer up her fervent prayers for guidance and deliverance. She had a great devotion to St. Francis Xavier, and she most earnestly implored his intercession. Her prayers were heard and answered, for after having spent there only three months, which were months of great trial to her, she was summoned home to St. Paul.

Sister Simeon again returned to her dear Indians in September, and remained there until the mission was finally closed in 1855.

The Sisters had nothing to do with the closing of the Long

Prairie mission where great and many privations had to be endured, where hardship had to be borne and sacrifices made. The Sisters were devoted to their work. They were sorry to leave the little ones whom they had learned to love for God's own dear sake.

The temporal affairs were in the hands of the superintendent who managed things badly and involved the mission in debt. As the funds used belonged to the government, the Bishop had to suffer the consequences. He was much grieved at the thought of taking the Sisters away from the Indians for whose instruction he was so anxious; but as the St. Paul and the St. Anthony foundations were increasing, and the demand for Sisters in both places being greater than the supply, he reluctantly concluded to withdraw the Sisters.

In May, 1855, when the Indians were removed to Blue Earth, Sisters Cesarine, Ursula and Simeon came home to St. Paul. This closed the first Indian mission in Minnesota.

The Mission at St. Anthony Falls, or East Minneapolis.

THE first permanent foundation sent out from St. Joseph's Academy, St. Paul, was the mission opened at St. Anthony Falls. Rev. Denis Ledon, a zealous and earnest French priest, was stationed there and a small frame church had been built and property secured on which to locate a convent as early as 1852. The place was exceedingly poor, and the Catholics were not very numerous; the congregation consisted largely of half-breeds and Canadians, but next to St. Paul it was considered the most important town in the territory.

The immense water power around the falls was beginning to be utilized and immigrants were coming into the territory in great numbers. Father Ledon knew that the present condition of affairs was not very brilliant, but he saw with a prophetic eye the great future before the place, and he hastened to put into execution his long thought of design of opening a school for his parishioners. He applied to the Bishop for the Sisters; nor was his application in vain, and as there was no building belonging to the parish suitable for a school, an old frame house that had been used by the fur traders was secured and fitted up for the purpose. On the fifth of November, 1853, two Sisters and a postulant came from St. Paul and took possession of the premises. Sister Philomena Villaine, Sister Ursula Murphy and Miss Maloney, are the names of those who opened the mission in what was then known as St. Anthony Falls, but is now East Minneapolis.

Sister Philomena was placed in charge only temporarily, having been employed as the teacher of French at the Academy in St. Paul, where she was much needed. She was one of the six

who came with Sister Protais to America from France, in 1836, and also one of the first four who had come to St. Paul two years previous. Opening new missions seems to have been her forte; certain it is that wherever poverty was greatest and hardships severest, Ma Soeur, as she was familiarly called, was sure to be found. I think humility was her darling virtue; to labor was her greatest pleasure. She was as mortified as the saints of old, and as guileless as a little child. The dear old Sister! Those who knew her love to speak of her as a model religious. She remained in St. Anthony until the summer of 1854. In 1860, she returned to the Mother House, in St. Louis, which she had helped to found, and died there in the year 1861. Sister Ursula Murphy taught the boys, and attended to the household affairs, while Miss Maloney, having but one arm, was employed as a teacher only.

The Sisters occupied the rented house until the one being built for them was ready for occupancy. This house was a large two-story and a half frame building, containing ten rooms, five on each floor; on the first of these were two school rooms, one for boys and the other for girls; there was also a kitchen, and two small rooms intended for a music room and a parlor. The community must have moved into their new house early in 1854; for it was during the summer of that year that Mother Scholastica Velasquez was appointed superioress. Sister Euphemia Murray replaced Sister Ursula as teacher of the boys, and Sister Gregory was sent to take charge of the domestic affairs of the house.

When the institution had been blessed and the name, St. Mary's Convent, given to it, thus placing it under the immediate protection of our Blessed Mother, we thought the foundation was complete, and we felt assured of its future success. There were besides the Sisters three orphan children whose parents had died of cholera. They were two boys and a girl; their mother, when dying, had begged the priest to take her children and he sent

them to the Sisters that we might share our pittance with them.

The school was numerically small. The tuition was only 50 cents a month, several of the poorer scholars being free; the income, therefore, was very limited. The entire receipts for 1854 were one hundred ninety-seven dollars and fifty-eight cents (\$197.58), and the expenses were two hundred and three dollars and seventy-seven cents (\$203.77), leaving a debt of six dollars and nineteen cents (\$6.19) to begin the year 1855. This item of information is of interest to show how poorly and simply our predecessors lived; their wants were few, but, even these were supplied with difficulty; their spirit of self-sacrifice was great, and their contentment in making sacrifices was still greater.

There were no markets then, and no butcher shops; fresh meat was seldom procurable, and when it was procurable, the price was quite beyond us; indeed, fresh meat was one of the rarest luxuries, indulged in only when sent to us by some kind friend whenever an animal was slaughtered in the neighborhood. These occasions were few and far between, for this part of the country had been so lately settled that farmers were more anxious to keep their stock than to kill them.

In June, 1855, the writer was sent to St. Anthony to replace Miss Maloney in the girls' school. When the stage-coach, then the only means of transportation between St. Paul and St. Anthony, drove up in front of the convent, she eagerly surveyed the surroundings of what was to be to her a new home. The house already partially described stood square and bare on the northeast corner of a fenceless piece of property, and had just received its first coat of paint; the foundation was high, and six steps without balusters led up to the front door, and that had no bell. The rumbling of the stage had announced her arrival and she had no difficulty in effecting an entrance. Inside of the building the woodwork was of the most primitive kind, not a curve, not a groove, not a moulding and not a particle of paint.

The walls and floors were rough and the rooms intended for parlor and music room were yet unfinished. The school room contained four long desks and as many benches; three of these were placed along the walls and one across the middle of the room. On the fourth side near the door were the teacher's desk and chair; these furnishings corresponded exactly with the woodwork of the house. In the community room which was assigned to the writer as her especial charge, there were four, common wooden chairs, a walnut bureau, and a small oak centre table.

One day in the early part of October when the Sisters assembled in the community room for the noon recreation, they were greatly surprised to find the furniture missing and upon inquiry they learned that it did not belong to them. A family who had gone to live on a claim a year previous, had left some of their household effects with the Sisters to be used until the owner returned to town. This explained the situation and in response to the question as to what was to be done, the Sisters were simply told that they would be obliged to do without the missing articles, for there was no money wherewith to buy others. "But," exclaimed the one who had charge of the room, "what are we to sit on?" "Well," answered the Mother, "each Sister may make a bundle of her belongings, and utilize that until Providence provides." And Providence did provide. Father Ledon that same evening sent over to us from his own scantily furnished house six chairs; and we were happy in the possession of two more than we actually needed. Our community then numbered only four.

We had no chapel in the house and we went to the parish church for our daily Mass; this was a pleasure during the summer months, but in winter it was quite another story; we not only often made our own paths through the snow, but we always heard Mass in a cold church. Sisters who have seen and shared hardships such as these may talk of them and believe them, but not others. The writer now often finds herself wondering how

the Sisters managed to live amid the privations they were called upon to endure; and yet it is a fact, for she speaks from her own personal experience; and our dear Lord in His loving Providence seems to have lightened every cross and sweetened even the most meagre fare.

The Sisters were happy and cheery as birds, especially the three young novices, Sisters Gregory, Ignatius and Pauline. The last named had been sent there to recuperate from a severe attack of fever. She spoke only French, as did also her cousin, Sister Gregory, and in their efforts to master the English language, so many ludicrous blunders were made that they supplied an inexhaustible source of recreation for the English-speaking members of the community. Mother Scholastica was young and cheerful and she had a very fine voice; she spoke the French fluently. Many an hour that might have been otherwise dull was enlivened by the singing of French hymns. So passed the summer of 1855. In the fall Mother Scholastica and Sister Gregory left us, and the charge of the house devolved on Sister Euphemia. She must have been a good religious, but she was old and sedate, and never smiled except on rare occasions. That was a dreary time for us; we did not mind the scarcity of meat, nor the black coffee, nor the unbuttered bread, but we did miss our dear genial Mother. There was no one now to speak the French, so Sister Pauline was obliged to learn the English. We two novices had our own fun to be sure, as we were necessarily thrown together and enjoyed each other's company. We assisted each other in the kitchen after supper and our merry peals of laughter and snatches of song seemed to grate harshly on the ears of our very serious Mother who alone upstairs could not understand what was so amusing in the work in which we were engaged.

Early in January, Sister Ignatius' health became impaired. The poverty of the house and the limited number of the community made it almost impossible to give the necessary care to a

sick Sister. When the priest, on one of his weekly visits to St. Paul, made known the state of affairs to Mother Seraphine, she with her assistant drove to St. Anthony in a livery team, and brought the invalid home to the Novitiate. It was on the 29th of January, the feast of St. Francis de Sales, and an intensely cold day. The Sisters all thought that the fatal illness of Mother Seraphine dated from a severe cold she contracted on that occasion. Anyone who knew her will readily believe this; for no thought of self-comfort ever entered into her mind, and we may be sure, that whatever robes and blankets were provided for that drive, were wrapped around the sick Sister and Sister Xavier, who was never very strong.

The mission at St. Anthony appears to have been dowered with poverty from its commencement, and that blessing clung to it pertinaciously for the first seven years of its existence. St. Paul often had to extend a helping hand at the close of the year, in order that the St. Anthony accounts might balance. For although the St. Paul house did not revel in riches, it was self-supporting from the beginning and was always more than willing to aid the needy mission at the Falls. In 1856 Mother Scholastica returned to her mission and finished her term of office.

In 1857 Rev. Father Ledon was removed. He was very kind to the Sisters, and had always taken a real fatherly interest in them; he often looked after their temporal necessities. In losing him we all felt that we were being deprived of a good friend. He was replaced by Rev. John Fayole, a very quiet, melancholy man, who seemingly took no interest in anything. He had no housekeeper so the Sisters prepared his meals for him and sent them over to his house, or rather to an addition to the sacristy of the church, where he occupied two rooms; these were guiltless of the rub of a brush or the touch of a broom except on rare occasions when he absented himself for a day; then the Sisters took possession and a general house-cleaning ensued.

For a year or two, neither the parish nor the school made much progress. There were a sufficient number of pupils attending to insure good support, but, at least one-half of these were free, and the other half, with some few exceptions, were very indifferent about paying.

On February 7, 1858, Mother Scholastica was succeeded by Mother Xavier whose energetic character, Mother Seraphine hoped, might be able to guide the struggling mission through the difficulties which surrounded it. A few weeks after her arrival a piano was purchased and as she was a musician, a music class was opened under her own immediate direction. The house was painted and outside blinds were put on the windows. In order to defray the expenses of these improvements, collecting through the parish was resorted to; it was our first appeal and it met with a generous response.

Sister Celestine Howard was sent to commence her work as a teacher in the St. Anthony school. She arrived on Dec. 15, 1858, just one week after receiving the habit. She replaced Sister Cyril who had been in the school only a few months. She had come from St. Louis, but did not remain long in Minnesota, as the climate did not agree with her. She was transferred to one of our houses in the state of New York.

In 1859, one school room was closed from motives of economy, and the boys and girls were taught in the same room, and by the same teacher; this necessitated but one teacher, and for about a year there were only three Sisters on the mission. Rev. Father Fayole, the pastor, had been gradually losing his mind, and at last he was declared to be hopelessly insane and had to be sent to an asylum. As the Bishop had no one to replace him, just then, the place was left without a resident pastor. The Sisters were obliged to close the school temporarily, and on the 16th of January, 1860, leaving the house to a care-taker, they left for St. Paul, Mother Xavier, Sister Celestine and Sister Pauline.

SISTER IGNATIUS LOYOLA,

St. Paul, Minn.

Father DeSmet in the Ecclesiastical Province of St. Paul.

IT is the purpose of this paper to tell briefly of the missionary activities of Father DeSmet within the limits of the present ecclesiastical province of St. Paul. The story will embrace but a small part of the travels of that indefatigable missionary, and will be concerned with only one section of the province, namely, the states of North and South Dakota. The writer has found no trace of any record showing that Father DeSmet set foot within the confines of the present state of Minnesota. We shall record his activities chronologically, beginning with the year 1839, when he paid his first visit to Vermillion where he met the Yankton and Sioux Indians. Our account of his excursion to the Sioux country in 1839 is based on a letter dated Council Bluffs, December, 1839; a fragmental journal in French and a letter to the Superior of the orphanage at Termonde, dated July, 1839. From these letters¹ we gather that early in May of that year he visited the Yankton and Santee tribes, joined two couples in lawful wedlock, baptized three

¹Father DeSmet's letters and sketches have been published in various places, and many editions. As early as 1843 he had published in Philadelphia a "Narrative of a Year's Residence Among the Indian Tribes of the Rocky Mountains." A French edition of the same work was published at Malines in 1844. The same work was done into Dutch, German and Italian. His "Oregon Missions and Travels Over the Rocky Mountains in 1845-6" was published in 1847 (Dunigan, New York), and appeared in French and Flemish dress the following years of 1848-49. The letters of Father DeSmet appeared in the "Annales de la Propagation de la Foi" at Lyons, and in the "Précis Historiques" at Brussels, and in several Catholic periodicals in the United States. The most complete, critical and satisfactory account of DeSmet's life is to be found in the four volume work edited by H. M. Chittenden and A. T. Richardson, entitled "Life, Letters and Travels of Father DeSmet among the North American Indians." (Harper, New York, 1905.) Page references in the present article refer to this work. For a list of the more important publications of Father DeSmet's writings see above work, Vol. 1, pp. 144-146.

adults and twenty-six children. "I invited them," he writes, "in the names of our chiefs to come and smoke the calumet with them, and, while I write to you, we have forty of them in our bluffs, and of their bravest warriors caroling together with the Potawatomies, and behaving towards each other like true brethren and friends. Last night they honored us with their great pipe-dance, and gave a serenade before every wigwam and cabin." Vol. 1, p. 178.

He seems to have made peace between these Indians and the Potawatomies among whom his mission of Council Bluffs was established.

Father DeSmet on his travels frequently had the pleasure of meeting with scientific men. He tells us that when on the steamboat "St. Peter" ascending the Missouri in 1839, he met to his great joy two old friends, the one a French mathematician, Mr. Nicollet, a very learned and pious man; the other, a Mr. Charles A. Geyer, a German. These gentlemen were making a scientific excursion of 4,500 miles into the Indian countries. These are all the details we possess of the visit in 1839.

In 1840, Father DeSmet in answer to a request for missionaries visited the Flatheads in the Rocky Mountains. (See account of the search for the white man's Book of Heaven in the Pioneer Catholic History of Oregon, p. 70.) On his return from the Rocky Mountains to St. Louis he passed through the Dakotas from Fort Union at the mouth of the Yellowstone to Vermillion. Fort Union he tells us is the vastest and finest of the forts that the American Fur Company had on the Upper Missouri. The gentlemen residing there overwhelmed him with civilities; they could not get over their astonishment at the dangerous journey in the mountains which he had just completed so fortunately. During his stay among them they supplied all his wants most liberally, and at his departure for the village of the Mandans they loaded him with all sorts of provisions. DeSmet writes: "After

having regenerated sundry half-breed children in the holy waters of baptism, I left the Fort on the 23rd of September. It took us ten days to reach the Village of the Mandans. . . . We met on our way a war party of fifteen Assiniboins returning from a fruitless expedition against the Grosventres of the Missouri. It is chiefly on such occasions as this that it is dangerous to meet the savages. These Indians are, however, cowards, and this particular band was poorly armed. Though we were only five, each of us laid his hand upon his weapon assuming an air of determination and continued our route without being molested."

"The next day we passed through a forest on the banks of the Missouri which had been in 1835 the winter quarters of the Grosventres, Aricaras and Mandans; it was there that these unfortunate nations had been attacked by that epidemic, which in the course of a year made such ravages among the Indian tribes; several thousands of the savages died of smallpox. The Mandans who today scarce number ten families have united with the Grosventres, who themselves had joined the Aricaras; altogether there are about three thousand of them. Some of the young men having perceived us afar off gave notice to the chiefs of the approach of strangers. They presented me to their chiefs as a Blackrobe of the French men. Here again it was a succession of invitations to feasts that we had to undergo until midnight. I was surprised to find around the dwelling fair fields of maize cultivated with the greatest care."

In the middle of October Father DeSmet reached Fort Pierre which was a great warehouse for goods destined for the wants of the savages. While in this neighborhood Father DeSmet's party was terrified by being surrounded by a band of Blackfeet Sioux. When they learned that he was the "Black-gown who talks to the Great Spirit," the savages put away their weapons, shook hands with him and smoked the pipe of peace. Fort Pierre was second only to Fort Union in importance among the posts

of the American Fur Company on the Missouri River. It was built for trade with the great Sioux tribe, and was conveniently located for the trade of the whole Dakota country as far west as the Black Hills. Here Father DeSmet met the principal chiefs of the several important tribes of the numerous and important Sioux nation. It was his life-long ambition to establish a permanent mission among them, an ambition which we shall see he never realized, though as his biographers point out, his influence over those tribes, the foundation of which was laid on the present journey never lapsed, but on the contrary came to be the greatest ever wielded by any white man. Vol. 1, p. 254.

When Father DeSmet reached Vermillion on his way to Council Bluffs, he found a Santee war party just returned with one scalp taken from his beloved Potawatomes. He reproached them for their unfaithfulness to the Treaty of Peace they had made the previous year and succeeded in getting them to bury the hatchet forever.

In 1842, Father DeSmet was again in the Oregon country. It was in this year that occurred his memorable meeting with the venerable Apostle of Oregon, Father Blanchet. At that meeting it was decided that Father DeSmet should go to Europe to secure recruits for the Rocky Mountain missions. On his journey East he again passed over the same route from Fort Union to Fort Vermillion, but made no lengthy stops on the journey, though his black-gown, his missionary cross and his long hair attracted the attention of the savages wherever his boat put to shore on the banks of the Missouri.

It was in 1844 that Father DeSmet returned to Oregon from Europe accompanied by a group of Sisters of Notre Dame de Namur and several members of the Society of Jesus. The Sisters opened a convent and the Jesuit Fathers founded a mission at St. Paul, in the Willamette Valley. Father DeSmet himself spent the remainder of 1844 and 1845 at the various Indian missions

in the Rocky Mountains. On the 28th of September, 1846, Father DeSmet said farewell to his companions and departed for St. Louis to inform his superior of the state of the missions, and the necessity of increasing the number of missionaries. On the 11th of October he arrived at Fort Union where he accepted the hospitality of the gentlemen of the Fort for a day, during which time he baptized five half-breed children. A week later he reached Fort Berthold where he was very courteously received by Mr. Bruyert. Here he visited the main village of the Gros-ventres, who built their lodges of earth. Passing by Fort Mandan and the Sandstone Buttes, where he baptized several children, he pushed on with favorable weather to Fort Pierre, which he reached on October 30th where he remained for three days. He profited by the delay to announce the Word of God to a great number of Sioux, and to baptize fifty of their small children. Speaking of this tribe Father DeSmet says: "The Sioux tribe in the midst of which I found myself at this time, is perhaps the largest of all the North American tribes. The word 'Sioux' is of Canadian origin; it is derived from the word soul or drunken. This name has been given to them by reason of their passion for spiritous liquors, and because of their propensity for intoxication. The name that they give themselves, and by which they are known among the other Nations is Dacotha, meaning cut-throat. A few missionaries would find a great deal of work here."¹

Continuing his journey DeSmet visited Bouis, where he baptized thirteen children, and Fort Lookout where a great number of Sioux were encamped. Here he baptized a number of children and held a council with the principal chiefs and braves, to whom he preached the Word of God. The Indians invited him to come and set up his lodge with them permanently. Thereafter it was

(¹Sioux is supposed to mean "enemies" in a Chipewayan dialect. Dakota is believed to mean "Confederated.")

DeSmet's ambition to establish a permanent mission among the Sioux. As he passed down the river to Council Bluffs he came upon the Mormons, and was introduced to Mr. Brigham Young, whom DeSmet describes as an affable and very polite gentleman. It is probable that the description which DeSmet gave to Mr. Young of the fertile territory of Utah determined the Mormons to migrate thither.

The transient visit to the Sioux which we have just described awakened in DeSmet an ardent desire to see the Indians again. The summer of 1848 gave him the opportunity. He ascended the Missouri as far as Bellevue, and pursued his journey on horseback over immense prairies for about twenty-five days. At the mouth of the Niobrara he met the Ponca Indians for the first time. The tribe intended to pillage the company until they recognized DeSmet. He writes: "At once the air resounded with reiterated cries of 'the Black-robe has come!' Surprise and curiosity arrest the work of pillage. They press around me to shake hands, and conduct us in triumph to our encampment."

DeSmet visited their village and took the opportunity of announcing to them the truths of faith. More than a thousand persons surrounded the missionary and listened eagerly to his instructions until late in the night.

DeSmet reached Fort Pierre in time to witness the return of the Sioux warriors with thirty-two scalps taken from the Omahas. As they entered the village the whole tribe joined in the scalp dancing feast in honor of the horrible trophies which were displayed. DeSmet's credit with the Sioux was augmented by an event which occurred at this time. A daughter of one of the chiefs had been carried to captivity by the Crows; her father came to DeSmet for consolation. DeSmet exhorted him to persuade his tribe to listen to Christian teaching, and promised to pray for his daughter's recovery. No sooner had the chief collected his principal followers for this purpose than news was

brought of the deliverance of the captive. The Indians felt that this was a proof of the great power of Christian prayer, and were confirmed in their devotion to the missionary. Many years later, in 1863, DeSmet was saved from massacre by a brother of the rescued maiden, who recognized the Black-robe as his benefactor. (Page 791.)

DeSmet tells us of a custom among the Indians which proved excessively fatiguing on this occasion. A succession of grand banquets was given in his honor, and Indian politeness demanded that he should accept all the invitations. In every camp he was presented with a dish that would have sufficed him for several days; all of it had to be consumed. "This," he writes, "would have been impossible were it not for the allowance of the blessed privilege of conducting one or two eaters with us. In some of the camps," he adds, "the guests are permitted just to touch the dish, and then take it home to their cabins."

DeSmet presented the great chiefs with a medal of Pope Pius IX, and took occasion to explain to them the high position of the "Great Chief of all the Black-robcs." The Indians immediately brought their calumet, and after imploring a blessing, besought the missionary to make known to the Pope the esteem and love which they bore him. Towards the end of October, DeSmet began his return to St. Louis, where he arrived after a four months' absence.

The year 1851 was distinguished by the Great Council of Sioux Indians which DeSmet attended about thirty-five miles from Fort Laramie. On his way to the council, at the Great Bend of the Missouri, he was greeted with joy by a camp of Yanktons, a powerful tribe of the Sioux Nation. He ascended the Missouri as far as Fort Union, whence he set out on an eight hundred mile trip, across the country to Fort Laramie. In the immense plain near Fort Laramie ten thousand Indians, representing the Sioux,

Cheyennes, and other minor tribes, were assembled for the conference. DeSmet was of great service to the United States officials in concluding the Articles of the Treaty of Peace. He offered the Holy Sacrifice of the Mass in presence of all the gentlemen assisting at the Council, of all the half-bloods and whites, and of the great concourse of Indians. During the two weeks of the Great Council he paid frequent visits to the different tribes of savages, and the Indians eagerly listened to his instruction. The Council over, Father DeSmet returned to St. Louis, accompanied by Indian deputies from the main tribes, and partook with them of a banquet at the University, where they were encouraged by the hope of soon having a permanent mission among them.

The next occasion on which DeSmet visited Dakota was his return in 1859 from a mission to the Rocky Mountain Indians, during which he had brought the chiefs to Vancouver, Washington, for a conference with the representatives of our government. On his return he traversed the Missouri, and met thousands of Indians of different tribes in North and South Dakota, and received from them the greatest marks of respect and affection. (Page 775.)

Early in May, 1862, DeSmet left St. Louis in the steamboat "Spread Eagle" of the St. Louis Fur Company bound for Fort Benton. At various places he visited the Indian tribes. The Minnesota massacre had just taken place, and it was impossible for DeSmet to penetrate very far into the interior of the Sioux country. DeSmet considered that the whites were chiefly to blame. He writes: "More than three hundred Indians have been taken prisoners by the American troops. Thirty-eight of them have been hung. Before their execution thirty-two requested baptism of the priest (Ravoux) who was on the spot. There has been a great outcry in the United States against the execution of these prisoners of war, who seemed to be given over

to the vengeance of the whites of the frontier. The unhappy Indians are often wronged, insulted and outraged beyond measure by the whites, and there is no recourse open to them for the obtaining of justice. Driven to desperation, they dig up the war hatchet and utter the cry of vengeance against those whom they considered their enemies." (Page 785.)

On May 9, 1863, DeSmet left St. Louis on the steamer "Alone" bound for Fort Benton. He again visited the various tribes of Sioux, Grosventres and Mandans. It was on this journey that a numerous party of hostile Sioux attacked his camp, and would have destroyed them all had they not recognized DeSmet as the Black-robe whose prayers had brought back safely the daughter of the chief. Father DeSmet pushed on to the Pacific Ocean, and returned to the East by boat sailing from Portland, Ore., October 13th.

When DeSmet was in Washington in 1873, the Secretary of the Interior and the Commissioner of Indian Affairs were very anxious that he should repeat his visit to the Sioux the following spring and even offered to pay his travelling expenses. They wished him to go in the capacity of a peacemaker. (Page 812.) He himself felt that the interest of the Catholic missions, the security of the white and the happiness and tranquillity of the Indians required him to go. He would not, however, accept the offer of the Commissioner to pay his expenses and give him a personal remuneration, because he feared that he would lose all caste among the Indians if he acted in concert with the military forces. The Indians had looked upon him as a messenger of the Great Spirit and were universally kind to him. But, he says: "Should I present myself in their midst as the bearer of the Word of the Big Chief of the Big Knives in Washington, no longer their Great Father, but now their greatest and bitterest enemy it would place me in rather an awkward position. I have written to the Commissioner that if I can go, I will go on my own

hook without pay or remuneration; visit the friendly Sioux first, and in their company try to penetrate among their fighting brethren and do my utmost to preach peace and good-will to them, and to make them come to a good understanding with the general in command and the agents of the government.” (Page 816.)

On the 25th of April, DeSmet reached the City of Omaha where he received faculties from Monsignor O’Gorman, the Vicar Apostolic for Nebraska, to exercise his ministry in that part of Dakota under his jurisdiction. On reaching the Dakota territory DeSmet came upon the Nation of the Winnebagoes which was largely Catholic, concerning whom DeSmet writes as follows:

“Formerly they lived happily and contented upon the upper Mississippi (Mankato), where they occupied fine reservations. At the outbreak of the Sioux war in 1862 in which the Winnebagoes had taken no part, and in spite of their demonstration of attachment to the whites they were forced by civil and military authorities to leave their peaceful abodes. . . . About 2,000 Winnebagoes submitted forceably to this agreement, and were set down in the vicinity of the Sioux, their mortal enemies from ancient times. It is one more link attached to the long chain of cruelties and injustice inflicted upon the unhappy natives.” (Page 821.) Father DeSmet wrote strongly concerning the injustice of this forceable expatriation of the Winnebagoes which sent them from Mankato down the St. Peter’s River to Fort Snelling, thence down the Mississippi to the Missouri and up the latter stream to their new reservation, a total distance of 1,900 miles by water to reach a destination 300 miles from their starting point.

Father DeSmet found the pioneer settlers in Dakota living in a continual state of uneasiness, for bands of Sioux ranged the territory to rob and slave the invaders. The situation he writes is aggravated and peace rendered almost impossible by the recent occurrences in connection with the unhappy Winnebagoes,

which have inflamed the hatred of the whites in every Indian heart.

The Indians were not the only objects of DeSmet's ministrations. He writes of Canadians living along the Missouri River who had fallen away from the practice of their religion, who were very willing to talk about the fear of the Sioux, but not at all about the fear of the Lord.

Early in June, DeSmet arrived at Fort Berthold which was an important military post during the Sioux wars. Here he was received with great cordiality by the savages who gladly listened to his instructions, and presented their little children to him for baptism. It was on this occasion that he gained increased respect for his religious teaching by the happy results of his prayers for rain. In consequence of an excessive drought the harvest of the previous year had been very meager, and the spring of 1864 had likewise been without rain. The Indians asked him to intercede with the Great Spirit. He offered Mass for rain in the midst of the savages, and his prayers were answered the following day by an abundant rain. He writes: "These favors from on High made a deep impression on these simple-minded Indians."

During his stay at Fort Berthold, DeSmet received tidings from the Santee Sioux, the great tribe who had the chief hand in the Minnesota massacre. They requested him to come to them, but the military leaders of the whites were bent upon punishing the Sioux tribes by force, and DeSmet saw that an errand of peace to this tribe would be fruitless, and could only serve to place him in a false position, so he took the resolution of returning to St. Louis.

As a result of this journey of 1864, DeSmet determined to establish as soon as the times would allow him, two missions in the Dakota territory,—one among the well disposed Sioux, and one near Fort Berthold. On his return to St. Louis he proceeded

to Washington to give an account of his visit among the Indians to the government.

In 1866, DeSmet again paid a flying trip to the Dakota territory, visiting Fort Sully and the Indians of the neighborhood, to whom he gave instructions concerning religion. On this occasion the government agent among the Yankton Sioux joined with the savages in requesting the establishment of a Catholic mission among them. Father DeSmet urged his superiors to give the matter favorable consideration. (Page 857.) On his way to Fort Benton, Father DeSmet spent a few days at Forts Rice, Berthold, and Fort Union.

In 1867 the government sent Father DeSmet on an important mission to the Sioux. The Secretary of the Interior requested him to accept the mission of envoy to the hostile Indian tribes to endeavor to bring them back to peace and submission, and to prevent as much as possible the destruction of property and the murder of the whites. He accepted the government's commission with the distinct understanding that he would not accept any remuneration for personal services. On the 27th of May he found 120 lodges of Indians in the vicinity of Fort Thompson. He convoked the principal chiefs in council and opened the session with solemn prayer. The chiefs made solemn promises to keep peace with the whites, though they complained that the agents of the government were prodigal of speeches and promises, but wanting in performance. DeSmet said Mass for the garrison at Fort Thompson on May 28th. The garrison, he says, is principally composed of Irish, Germans and French, all Catholics. It was the first visit they had received from a priest and a goodly number approached the sacraments. At the end of May, DeSmet was at Old Fort Sully where he again convoked a council of Indians, and with favorable results. DeSmet was given the title of Major on this journey, and he found it useful in giving him access among the soldiers, among whom he found many Catholics.

As he passed on from Fort Rice to Fort Berthold and Buford near Old Fort Union at the mouth of the Yellowstone, he everywhere assembled the chiefs and disposed them for peace with the whites. On his return to St. Louis he received from the Secretary of the Interior a letter thanking him for the faithful and efficient manner in which he had discharged the duties entrusted to his care. During the year he had visited some 15,000 Indians who promised to hold aloof from the hostile bands, and a good many even of the hostile Indians came to see him and led him to believe that a general peace could be brought about if only honest agents were employed to treat with the Indians. (Page 888.)

These sentiments prompted DeSmet to project a visit to the hostile tribes in the spring of 1868. In a letter to General Sherman, dated January 28, 1868, DeSmet offers to assist the Indian Commissioners in securing peace with the Indians. He was granted an allowance of some \$900.00 to defray his expenses on the projected trip, and proceeded with Gen. W. T. Sherman to the hostile camp on Powder River. He returned to Omaha for Easter and took passage on the steamer Columbia for Fort Rice in the Dakota territory. He had his little chapel on board and said Mass there. He reached Fort Rice on May 24th and received a cordial reception from the Indians. Early in June he started to meet the hostile tribes in the interior. He journeyed along the Cannon Ball River where the sight of the nutritious grass led him to prophecy that the plains would one day serve to support numberless domestic herds. As he pressed on he learned that the big camp of the hostile Indians was in the Yellowstone Valley, a few miles above the mouth of Powder River. He was met by a delegation of chiefs who informed him—to quote his own words: “That my tobacco had been favorably received; that entry into their camp was open to the Black-robe alone; that no other white man would get out of it with his scalp.” (Page 909.)

The great council of the hostile Indians was held on June 21st with such great chiefs as Sitting Bull in attendance. DeSmet presented his plea for peace and succeeded in having some of the hostile warriors accompany him to Fort Rice to negotiate with the government commissioners. The great peace council was held at Fort Rice on the 2nd of July; 50,000 Indians were there represented. It was the greatest council that had been held on the Missouri in half a century. Everything passed off favorably and the treaty of peace was signed by all the chiefs, and on the 3rd and 4th of July a distribution of presents was made to the great satisfaction of the savages. DeSmet left the same day for Fort Leavenworth. The following letter from the Peace Commissioners will indicate the extent of DeSmet's services on this occasion :

“Fort Rice, D. T., July 3rd, 1868.

Rev. P. J. DeSmet, S. J.:

Dear Sir:—We, the undersigned, the members of the Indian Peace Commission who have been present at the council just terminated at this Post, desire to express to you our high appreciation of the great value of the services which you have rendered to us and to the country by your devoted and happily successful efforts to induce the hostile bands to meet us and enter into treaty relations to the government. We are satisfied that but for your long and painful journey into the heart of the hostile country, and but for the influence over even the most hostile of the tribes which your years of labor among them have given you, the results which we have reached here could not have been accomplished. We are well aware that our thanks can be but of little worth to you, and that you will find your true reward for your labors and for the dangers and privations you have encountered in the consciousness that you have done much to promote peace on earth and good will to men; but we should do injustice to our own feeling were we not to render to you our

thanks and express to you our deep sense of the obligations under which you have labored. We are, dear sir, with sentiments of the highest respect, yours, etc.,

WILLIAM S. HARNEY, B. V. T. Maj. Gen.
JOHN B. SANBORN,
ALFRED H. TERRY, B. V. T. Maj. Gen."

A letter written at this time to Archbishop Purcell by Major General Stanley bears similar testimony. General Stanley writes from Fort Sully, July 12, 1864:

"Father DeSmet, alone of the entire white race, could penetrate to these cruel savages and return safe and sound. He is the only man for whom I have ever seen Indians evince a real affection. They say in their simple and open language that he is the only white man who has not a forked tongue. During his visit which lasted three days the principal chiefs, Black Moon and Sitting Bull, who had been redoubtable adversaries of the whites for the last four years of the war, watched constantly over the safety of the missionary; they slept beside him at night lest some Indian might seek to avenge upon his person the death of some kinsman killed by the whites." (Page 1586.)

General Sherman estimated that this Treaty of Peace which was brought about by Father DeSmet saved the country from a war which would have cost the government \$500,000,000.

Father DeSmet's last visit to Dakota was made in 1870. During the summer months of that year he visited the Indian tribes of the Upper Missouri River and was everywhere received with marked tokens of joy and kindness.

EDWIN V. O'HARA,
Portland, Ore.

The Leopoldine Society.¹

(Leopoldinen Stiftung.)

WHEN the Society for the Propagation of the Faith was founded in Lyons, France, in 1822, it took quite a long time before it spread beyond the French soil. Not that other nations were unwilling to co-operate but because the larger nations were deliberating whether to start a similar society of their own or to join the one already in existence. During this indecision, Bishop Edward Fenwick of Cincinnati, Ohio, sent (in 1827) his Vicar-General, Father Rese, to Europe to recruit German priests and obtain some means for his diocese. Bent on his errand Father Rese reached the Austrian capital early in the fall of 1828. His reception was everywhere most cordial, and by his versatility of speech he was able to inspire those with whom he came in contact with a great interest in the American missions. His graphic descriptions of the new world, the great possibilities for the Church, the scarcity of priests and the prevailing poverty of the missions awoke a general public interest so that the formation of a society to aid American missions was shortly in the minds of all. To foster the kindled idea he gave in a sixty-page pamphlet an extensive description of the diocese of Cincinnati.² Although it was only an excerpt of the French edition written by Theodore Stephan Badin³ at the instance of Bishop Fenwick, it was calculated to not only convey

(¹The author is under obligation for different information contained in this paper to his Grace the Abbot-General of the Mechitarists, Archbishop Gregor von Govrik, and his secretary P. Dr. Gabriel Menevisian of Vienna.)

²Abriss der Geschichte des Bisthums Cincinnati in Nord America. Wien, 1829.

³Cf. P. B. Hammer, Edward Dominick Fenwick, der Apostel von Ohio; B. Herder, Freiburg in Breisgau, 1890, p. 49.

the vastness of the missions in America in general, but to generate the thought that what the French society, under the protection of the King and with the co-operation of the highest dignitaries, civil and ecclesiastical, was accomplishing might equally be possible of imitation even on a smaller scale within a Catholic empire like that of Austria-Hungary. The Archbishop, Leopold Maximilian Graf von Firmian,⁴ was so well disposed towards the noble undertaking that he took it upon himself to acquaint the royal family and the Emperor himself, Francis I, with the project and to obtain their high favor. In consequence, Father Rese was graciously received by the Emperor and in a lengthy audience portrayed to his majesty the American conditions and the great need of the American missions. The greatness of the cause gained the Emperor's favor and he ordered his brother, the Archduke Rudolph, Cardinal-Archbishop of Olmutz to assume the protectorate.

The next step, extraordinary as it may seem, was to obtain the sanction of the Church. As we shall glean from the Statutes nothing was done by halves but in that old-fashioned way with bureaucratic precision. The Holy Father was more than pleased with the proposed society. Eleven days before his death Leo XII issued a brief which for the sake of making it more accessible to the casual historian we give here in full:

Leo Papa XII.

Ad Perpetuam Rei Memoriam. Quamquam plura sint, quae in gravissimo Nostro apostolatus ministerio animum Nostrum non leviter perturbent, atque sollicitent, siquidem accipimus, nonnullos non catholicam modo religionem aversari, sed et alios, si possent, in errorem inducere studere, ille totius consolationis Deus haud patitur angoris Nostri solatia deesse, ut labores, curae, atque sollicitudines, quas continenter ferimus, aliquando leniantur. Quod accidit profecto nuper, ingentique sumus gaudio perfusi, ubi audiverimus, in regno carissimi in Christo Filii Nostri

⁴Archbishop of Vienna, 1822-1831.

Francisci I. Austriae Imperatoris, et Hungariae Regis Illustris societatem esse institutam, quae dicitur “Leopoldinen-Stiftung” quaeque Presbyteris Evangelii causa mittendis pro viribus consulendum curat. Quid enim Christianae reipublicae utilius, quid praestabilius, quam verbi Dei praeconio justos magis magisque confirmare, et devios a vitiorum in salutis semitam perducere? Et sane, ut inquit Apostolus, quomodo credent ei, quem non audierunt? quomodo audient sine praedicante, quomodo vero praedicabunt, nisi mittantur? Nos itaque hujusmodi societati, quantum Deo propitio possumus, favere cupientes, preces ejus nomine Nobis allatas alacri libentique animo excipere statuimus, dum a Nobis petatum est, ut sacris aliquibus indulgentiis eandem ipsam ditare velimus. Quapropter de Omnipotentis Dei misericordia, ac Beatorum Petri et Pauli Apostolorum ejus auctoritate confisi, singulis quibusque in eam societatem cooptatis vere poenitentibus, suaeque peccata confessis, et Dominici Corporis dape reffectis, quo die in eandem recepti societatem fuerint, Plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Plenariam illis aequae indulgentiam post deteras sacra confessione vitae sordes, acceptamque Eucharistiam die octava mensis Decembris, nec non die, quo festum agitur Sti Leopoldi, ac semel quolibet mense, si per mensem superiorem in singulos dies orationem Dominicam, Salutationem Angelicam ac verba: “S. Leopolde, ora pro nobis” dixerint, ac dummodo publico aliquo in templo pro Christianorum Principum concordia, haeresum extirpatione, gloriaque Sanctae Matris Ecclesiae pias ad Deum preces effundant, impertimur. Has autem Literas perpetua volumus efficacia pollere; earumque exemplis etiam impressis, manuque publici Notarii subscriptis, et per constitutum in Ecclesiastica dignitate virum sigillo munitis eandem fidem tribuendam statuimus, quae concessionem Nostrae, hoc ipso diplomate ostenso, haberetur. Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die XXX. Januarii MDCCCXXIX, Pontificatus Nostri Anno sexto.

T. CARD. BERNETTI.⁵

⁵Fondazione Leopoldina, Vienna, 1829.

Translation into English of the Papal Brief:

Pope Leo XII.

To the everlasting memory hereof. Although there are many things which in the exalted ministry of our apostolate have deeply touched and afflicted our soul, especially as we have heard that some, not only oppose our Catholic Religion, but even endeavor to lead others into error, if it were possible, still the God of all consolation did not suffer our afflictions to be without solace, so that the labors, the troubles and anxieties, which ever fall to our lot, were to some extent alleviated. Truly, when we heard what had recently taken place, we were filled with great joy, namely, that in the Christian Empire of our Beloved Son, Francis I, Emperor of Austria and Illustrious Ruler of Hungary, a society under the name of "Leopoldinen-Stiftung" had been founded for the purpose of giving assistance to priests who were to be sent forth to preach the Gospel. For what could be more worthy of a Christian State, what more elevating, than to spread the word of God, to strengthen the faith of the just, and to bring the erring from their sins to the path of salvation? And truly, as the Apostle said, how shall they believe Him, of whom they have not heard? How shall they hear, without a preacher? And how shall they preach, unless they be sent? We, therefore, with the help of God, as far as it is in Our power, to favor this Society, have determined to receive willingly and joyfully the petitions proffered to us in the name of this Society. And, since it was asked of us to enrich its labors with certain sacred indulgences, therefore, We, through the Mercy of our Omnipotent God, and in the authority of the Apostles Peter and Paul vested in us, do grant mercifully in Christ to all persons who desire to become members of this Society, who are penitent of heart and have confessed their sins and have received the Body of our Lord on the day of their reception into this Society, a Plenary Indulgence and the remission of their sins. In like manner we grant a Plenary Indulgence to those who have cleansed their souls from the stain of sin through Holy Confession and have received Holy Communion on the eighth day of December; and not only on the day on which the feast of St. Leopold is celebrated, but likewise in any month, provided they have on every day of the preceding month, recited the Our Father, the Angelus,

and added the words "St. Leopold, pray for us." Finally, the same is granted whenever during the public service in the church prayers are offered to God for peace among Christian rulers, for the eradication of heretics and for the glory of our Holy Mother the Church. This decree shall be forever irrevocable; when committed to print and signed by the pen of our public Notary, and sealed by a dignitary of the Church, it shall enjoy the same power as this Our Brief. Given in Rome, at St. Peter's, under the Fisherman's Ring, this 30th day of January, in the year of our Lord 1829, in the 6th year of our Pontificate.

While the civil and ecclesiastical status was being arranged the founders busied themselves with the internal workings of the society. Preliminary meetings were held privately, and, when finally a public meeting was set for the 13th of March (1829) at the archiepiscopal palace, the attendance of civil, military and clerical dignitaries was as promiscuous as it was numerous. The Rev. Joseph Pletz, canon of the metropolitan church of St. Stephan, and professor of dogmatic theology, reviewed in a long and rich discourse the propagation of the Gospel and its civilizing influences upon the nations of the world, from the first injunction to the Apostles, to the time when the borders of the Austrian empire felt the warmth of faith preached by St. Severin, St. Leopold, St. Rupert, SS. Cyril and Methodius and others.

Warming up to the subject the speaker continued: "But let us leave those things that are mentioned only incidentally and let us pass to Austria. In this empire everything that is great, beautiful and noble prospers so that we are justified in believing that the people of so great a monarchy will also co-operate in making known elsewhere the Holy Name of our Redeemer; that they will flock in great numbers to join a society intended to render the nations of distant North America a great service by opening to them the road to religion and civilization. Who of us was not moved by the simple and yet remarkable narrative of Signore Frederico Rese, an alumnus of the Propaganda and now

vicar-general of Cincinnati, who during his stay of several months in Vienna portrayed to us the status of his diocese, the last erected in America. We were so moved by him that we became like the fields ready for the harvest. He explained what quick progress the Catholic Church was making in America; that since 1823 the number of souls has grown to 40,000. We learned with sorrow that these 40,000 souls are scattered over a territory much larger than France, and that there are only sixteen priests available for divine service and for the administration of the Sacraments, many of them making more than eighty miles, at times, to comfort the dying. On the other hand, who will ward off the great and many dangers from the converts, especially in the cities amidst incredulity and seduction? The outlook is sad! Do not the young plants need the tender care of the gardener? Those who could lay hand to the work are few in number and themselves in want of the most necessary things, so that it is true in the fullest meaning of the saying that they have no place where to lay their heads.

“This plain, yet true exposition of the state of American missions will suffice. God who guides the hearts of men sends a ray of His Holy Spirit and lo! there is being formed a society whose aim it shall be to succor the missions in their most urgent needs. Our most gracious Emperor has confirmed it and approved of its statutes; the head of the Church has sanctioned it by imparting to it indulgences in the name of Jesus Christ. Thus flourishes this society under the protection of the state and with the blessings of the Church, hoping to do great things if we may judge from the great interest the different nations of the monarchy exhibit towards it. Of its blessing we may be so much more certain inasmuch as the great majority of the people do not bend their knees to the idol of perverse doctrines of the day, but carry in their hearts Jesus Christ and His Holy Church. Charity has founded this society, charity has called it into life this day, charity will build it up and make it great. Religion is its principle

and its motive, alms and prayer are its means. Alms given out of charity will be rewarded by Him who does not leave a drink of water unrecompensed. The prayer offered in the name of Jesus will not remain without effect at the foot of the throne of its Eternal Father for His Son has taught us to say: *Adveniat regnum tuum.*

“The best opportunity of fulfilling our obligation is to contribute to the propagation of Christianity. Can we, according to the injunction of Jesus Christ who established a church, satisfy this obligation without making his holy faith known in the remotest regions; can we satisfy our mind which demands that we should expand with all our might the Kingdom of truth, virtue and final happiness; can we satisfy our burning desire of seeing civilization reach the remotest peoples? We can imitate those great models of zeal and faith who at all times illumined the Church and whom we rightly style generous propagators of human weal. The reward which the Father in heaven has promised will not be wanting; on the day of judgment they who shall have received instruction shall be saved by means of our alms and prayer; they who were regenerated by the Holy Spirit shall be blessed by virtue of the Cross of the Lord; they shall intercede for us, and we feel sure the sentence will be in our favor.

“The dispersed Indian tribes of North America, particularly those who inhabit the forests of Ohio, Michigan and the Northwest, who do not yet know Jesus Christ, or if they know Him, they are not yet firmly rooted in their faith, they confide themselves to you Christian brethren and lay into your hands the care of their education, by which they hope to learn to know the truth, the virtue and the culture. Let us, therefore, brethren, hasten to unite in the Leopoldine Society and rest assured of the everlasting gratitude of those who shall be instructed and converted to the Lord. America appeals to you today by means of my lips to be her guardian angel.

“In the Holy Name of Jesus we begin this great work, knowing that the Eternal Son of God, who by His word filled the empty nets of the Apostles, will not permit our labor to remain fruitless. We hope that He will graciously dispose the people of this monarchy towards this society; that He will guide the steps and the words of our holy bishops in prudence and charity, so they may find proper means to bring the work just begun to a happy consummation; we confidently hope that He will direct the Central Committee always to do what is most pleasing to Him, that He will make the seed now sown spring up, blossom, and mature unto good fruit; that He will hear our universal prayer and send able and zealous workers into his vineyard in America. We also hope that He will enlighten with his holy doctrine the hearts of men, renew in them His grace, solidify them in His love and finally number them amongst His saints. For our part we shall be happy to be able to say some day, that we have contributed towards the fulfillment of the divine declaration: ‘There shall be one shepherd and one flock.’ ”⁶

Evidently, this man spoke from his conviction which at the same time portrays the character of his audience. It would be extremely interesting to know the personages present and especially the proceedings of the meeting. For the present we must forego the pleasure. We know nothing of who was the prime mover in the undertaking after Father Rese left, as the records on hand disclose no names, but we know that all that was done was done in strict accordance with the imperial instruction and that the Most Rev. Archbishop, as substitute of the Cardinal protector, was for all purposes at the head of the nascent society. What was accomplished at this meeting is a mere conjecture. A month later, April 15 (1829), the Statutes were adopted. These were moulded much after the pattern of the French society and

(⁶A free translation from the “Discorso recitato nel palazzo arcivescovile all occasione della solenne apertura della sessione della Fondazione Leopoldina.” Vienna, 1829, p. 18, sq.)

might, on the main, be reduced to the following points:

1. The society shall be known as the Leopoldine Society and shall have for its scope: (a) to aid Catholic missions in America, (b) to give the faithful an opportunity to participate in the propagation of the Church of Jesus Christ in distant regions of the globe, (c) to perpetuate that memory of her majesty, the Empress of Brazil, Leopoldina, an archduchess of Austria, demised in Brazil.⁷

2. Means to attain the end shall be prayer and alms.

3. Each member shall daily recite one Our Father and Hail Mary and subjoin: St. Leopold, pray for us; he shall contribute weekly five kreutzer (about two cents.)

4. Every ten members shall form together with their recorder a band. The recorder shall collect alms and shall turn over the money to the local pastor. He shall recruit new members if their number is reduced by death or resignation.

5. The pastors shall forward the alms to the dean and he in turn to the bishop every three months.

6. The Rt. Rev. Bishops of the whole Austrian Monarchy becoming acquainted through the Central Committee of the establishment of the Leopoldine Society, are requested to publish, protect and direct this pious undertaking within the extent of its scope. They shall receive all alms and forward, from time to time, contributions of whatever kind to the Central Committee who in turn shall not fail at least, annually, to acquaint the members of the success attained.

7. This Society shall exist only in the Monarchy.

8. All Ordinaries are requested, in accordance with the wish of the Sovereign, to report at the end of each year to their respective governments the amount of contributions, as is also the Central Committee bound to report the total income to the imperial court (*dicastero aulico*.)

⁷A favorite daughter of Francis I, wife of Pedro Id. 11 Dec., 1826.

9. The Central Committee whose membership has been graciously approved by his majesty and who volunteers to perform all its duties without any remuneration, shall receive all alms from the Ordinaries and deposit them in a safe, locked with three keys, each one of them in custody of one of the official members.

10. After a diligent and authentic information obtained, and previous consultation, the alms shall be distributed among the most needy of American missions.

11. Labors of the Central Committee shall be equally distributed and done always under the presidency of one of the members. These labors as far as we can see consist of bookkeeping and correspondence with the Ordinaries, in German, Latin and Italian, and with respective Ordinaries in the United States, in French and English; translating of missionary reports from foreign languages into different languages at home; editing and printing of reports in different languages and distributing same among the members for their edification and consolation, finally keeping of all papers on file.

12. The Central Committee shall meet every three months or otherwise hold a session at any time when circumstances require.

13. The feast of the Immaculate Conception shall be annually observed at the Home Office as a solemn feast in memory of the Society's establishment; St. Leopold the Margrave for whom the deceased Empress Leopoldina was named shall be a special protector of this pious institution; on the 11th of December each year an anniversary High Mass shall be celebrated for the repose of said Princess and all other deceased benefactors. All members are requested to unite their prayers with the general intention of the Society.

14. Indulgences granted by his Holiness, Leo XII, to those who partake in this meritorious work shall be published the ordinary way and have received the Placitum of his gracious majesty.

15. His Imperial Highness and Eminence, the Archduke Rudolph, Cardinal Archbishop of Olmutz, has deigned to assume the office of the supreme curator of the Society and nominated for his substitute the Most Reverend Prince, Archbishop of Vienna.

On May 13, 1829, the first executive session took place in the archiepiscopal palace.⁸ It meant to advance the Society a step closer towards its aim—it meant to reach the people. This was judged to be done the easiest and the quickest way by means of a brochure setting forth all the Society proposed to be. The best exposition of this was deemed the address of Rev. Joseph Pletz. It was, therefore, given the first place in the pamphlet; then came the Statutes of the Society and, conformably in every particular to these, Regulations for the membership were drawn up.⁹ A translation of the pamphlet was made into the various languages spoken in the monarchy in which at this time Lombardy and Venezia were included.

It is difficult to state at what particular date the pamphlets were sent out to the bishops of the dioceses. It is quite certain that no returns were received before July. An office was established in the Dominican Monastery with Anton Carl Lichtenberg as its main official, while Dr. Caspar Wagner was elected by the board as treasurer.

The seed was sown—*Deus incrementum dedit*. Not only did Father Rese, upon his return to Cincinnati, have a report of an unlooked for success to submit to his Ordinary, but Bishop Fenwick received private information of the Society, so he hastened to give expression to his majesty, Francis I. In a letter dated Cincinnati, Ohio, 15 January, 1830, he says:

Sire: May it please your majesty to accept the homage of a

⁸*Darstellung der K. K. Haupt, und Residenzstadt Wien*, Friedrich Xavier Ritter von Sickingen, 1832, p. 218.

⁹These were dated May 15, 1829, an adjointed meeting and all acts laid for approval before Archduke, Cardinal Rudolph, who acknowledged them in a personal letter.

man whom your imperial benevolence and good will for the Catholic cause has inspired with profoundest gratitude. We cannot resist the impulse to describe to your majesty the comfort which the bishops and the superiors of American missions derived from the information that a society has been established within your majesty's domain for the purpose of aiding Catholic missions in America. Likewise, have we the pleasure to announce the safe arrival of our friend and vicar-general, Frederic Rese, whose Apostolic labors and indefatigable zeal are above all praise. He most exultingly bears witness to the good will bestowed upon him by so many pious and excellent persons of your imperial city, but above all to the gracious reception accorded him by your majesty, on which occasion he was so highly honored by your imperial protection to the good work designed to succor the most pressing needs of our missions and our new diocese. We are thus assured in the belief that the worthy heir of St. Leopold, and the great Empress Maria Theresia will continue to second our feeble efforts in spreading the Catholic religion in these so extensive countries deprived of all spiritual and temporal resources, especially so among the Indian tribes of whom not an inconsiderable part belong to our diocese. In return, we shall not fail to send our humble prayers and our sincerest desires to the Lord of Hosts, the King of Heaven, to bestow most bountifully His blessing upon your imperial majesty, your illustrious family and the whole empire. May your majesty deign to accept this expression of our sincerest gratitude and veneration. We have the honor to sign ourselves your majesty's most grateful, humble and devoted servant,

EDWARD FENWICK,
Bishop of Cincinnati,
Apostolic Administrator of
Michigan and the Northwest."¹⁰

This graceful and tactful letter evidently had made a good impression upon the monarch. Through his chancellor he ordered a reply and the celebrated Prince Metternich wrote under date of 27 April, 1830, the following reply:

"Most Reverend Bishop: The Austrian Consul-General of New York has transmitted to me the letter which your Grace has sent

¹⁰Berichte der Leopoldinen Stiftung, I.

15 January, to the Emperor, my most illustrious lord. I did not hesitate to convey it to his majesty who was much pleased with the expression of your sentiments and has ordered me to reply to your Grace.

“The Emperor, ever loyal to our holy religion, is exceedingly pleased to learn that the truth is making such rapid progress throughout the extensive territories of North America. Convinced of the irresistible power which the Catholic doctrine must necessarily have over simple and incorrupted hearts and minds, when her teachings are preached by truly apostolic missionaries; his imperial majesty hopes to see the most favorable spreading of our holy religion in the United States and among the Indian tribes.

“The Emperor has ordered me to tell your Grace that he has with pleasure allowed his people to contribute towards the support of the Catholic Church in America in accordance with the plan proposed by your worthy vicar-general, Frederic Rese.

“In carrying out this order of my illustrious master, I am most happy to be the instrument of these conveyances to your person and beg you to accept the assurance of my highest esteem and veneration, while I remain,

Your Grace's most humble and devoted servant,

PRINCE VON METTERNICH.”¹¹

Before this letter reached its destination the first money order from the Leopoldine Society came into the hands of Bishop Fenwick. It was a magnificent sum of \$10,256.04. No sooner had the information booklet come into the hands of the parish priests when from every pulpit in the empire the newly-established Society was made known. The response was simply marvelous. When we say so, we must not forget that this was done in those days of the Austrian empire when money had an enormous purchasing power, hence to contribute two florins was more than ten times that amount would mean today. From July, 1829, to October, 1830, the collections averaged 49,823.43 florins.¹² Of this only a fractional sum, 1,445.59 florins, was expended for fitting

¹¹Berichte I. p. 7.

¹²About 2.18 florins to a dollar at that time.

out of the general office, printing, postage and the salary of the bookkeeper, who was paid from April 21 to December 31, 1829, exactly 277.40 florins, something like 35 florins a month. The rest of the officers, according to the Statutes, drew no salary. The first draft was sent to America on 17 April, 1830, the second one, about \$5,200, followed 24 August of same. Both drafts were sent to Bishop Fenwick 'in order to afford ample help and not to deal out the money in small bits and give relief, practically, to nobody.'

The general interest awakened by the Society for the American missions not only brought out the funds but donations in church utensils, mass paraphernalia, paintings, statuary, etc. There are to this day chalices, ostensoriums, crucifixes, statues, vestments and a thousand and one things scattered among the old missions embraced in the territories of those first dioceses. These objects were often donations of the highest aristocratic families, the imperial family included, and they represent no small historic interest if not an historic value. The nations yielded more than these mere donations; well disposed priests volunteered their services to the missions. The first one amongst these was the Rev. Frederic Baraga, afterwards bishop of Upper Michigan. His example followed: Neuman,¹³ Hatscher, Sanderl, Viscoczky, Belleis, Pisbach, Hammer, Kundek, Cvitkovich, Schuh, Levic, Pirec, Skola, Godec, Krutil, Veranek, Burg, Buchmayr, Bayer, Hasslinger, Count Coudenhove, Mrak,¹⁴ Skopec, Etechmann and many others—all of whom entered the missions before 1850. How many followed their footsteps since then would not be easy to estimate.

The beneficiaries of the Society are principally the dioceses in the United States. Cincinnati appears to have been most boun-

¹³Afterwards bishop of Philadelphia.

¹⁴Afterwards bishop of Marquette.

tifully considered while St. Louis, Bardstown, Charleston, Philadelphia, Baltimore, Mobile, Boston, Detroit, New York, New Orleans, Nashville, Dubuque, Natchez, Vincennes, Richmond, Pittsburg, Chicago, St. Paul, Hartford, Milwaukee, Marquette, Galveston and Little Rock received a generous cash support. Then, besides the travelling expenses of the different missionaries and individual aid accorded them, the religious communities, too—of both sexes—often found it possible only with the Society's assistance to send workers to the New World. Sometimes there were princely sums and then again only small amounts that were given out; but always a judicious measure according to the demands of the occasion. How much good was accomplished will not be known till Judgment Day. We know, however, that the Society's funds made countless schools and churches possible, and enabled many a zealous priest to devote his life to the missions and encouraged him in his holy activity so that the light of faith was kindled and kept in the hearts of men who otherwise must needs have lived and died without it. If figures are in any way indicative of the Society's merit then it must be great, indeed, for the Leopoldine Society has expended upon the American Catholic missions, from 1830 to 1909, the sum of 3,382,346 kronen, or 676,468 dollars.¹⁵

The Society still exists. Its central office is in Vienna, I. Rotenturmstrasse 2. The auxiliary bishop, the Rt. Rev. Dr. Joseph Pfluger, is the president. Msgr. Dr. Ferdinand Wimmer, secretary and Msgr. Dr. Franz Kamprath, chancellor. Reduced to an income of only a couple thousand of dollars a year the Society continues to live up to its purpose. The contributions come chiefly from the royal family, diocese of Vienna, St. Poelten, Seckau,

¹⁵Domcapitular Msgr. Anton Schoepfleutner, *Katholische Kirchenzeitung*, No. 27, July 7, 1910.

Laibach and a few others. The official report: "Berichte der Leopoldinen Stiftung" has reached eighty-one pamphlets. While the last ones are not less valuable to the historian of the American Catholic Church he will find those of the first two decades indispensable and full of invaluable information and the library that owns a complete set of them is to be heartily congratulated.

A. J. REZEK,
Houghton, Mich.

CHRONICLE
OF
CURRENT EVENTS.

Note: A summary of events interesting to Catholics in the Northwest, which have occurred since the preceeding issue of the *Acta et Dicta*.

THE NEW CATHEDRAL.

The New Cathedral of St. Paul is rapidly nearing completion. Its solemn grandeur is now manifest as the lofty dome crowned with the Cross projects into the sky. The nobility of conception and the majesty of execution causes admiration in everyone who beholds it. As a solid watch-tower it stands high over the city, an admonition to the citizens of St. Paul of their high destiny, reminding them of their true home above. In the course of its construction special ceremonies marked some more noteworthy additions to this monument of ecclesiastical architecture.

MASSIVE GRANITE CROSS PLACED OVER THE FACADE.

A granite Cross, ten and a half feet high, weighing five and a half tons, was placed in position over the main entrance of the New Cathedral, July 18, 1912. The Most Rev. Archbishop, accompanied by Bishop Lawler, a number of priests, and the members of the New Cathedral Building Committee assisted at the ceremony, which was witnessed by a large assemblage of people. The Most Rev. Archbishop blessed the Cross, and delivered an address setting forth the meaning of the ceremony. He said:

“We have reached an important stage in the construction of the great Cathedral of St. Paul; it is well that it be marked by appropriate and somewhat solemn ceremonial.

“The walls of the Cathedral are completed. To finish the whole exterior of the structure, there are now to be done only the towers and the cupola; then the roof will be set in place, and we shall be ready to begin work on the interior—vault, floor and mural decorations, and to prepare for the day when in joy and

exultation we shall sing the anthem of praise and thanksgiving beneath the roof of a temple worthy of our faith in Jesus Christ, worthy of the noble and heaven-leading causes, to which it is dedicated.

“The completion of the walls of the Cathedral bids us lift to the apex of the facade the granite cross, which from its place in the high air will make proclamation to the surrounding city of the enduring fact that Jesus Christ lives and reigns in the world of today, as He lived and reigned in the history of the past nineteen hundred years, holding out to men of good will the priceless offering of salvation, drawn directly from the bosom of the Infinite, which the world so much needs, which, however, whatever its own powers and resources, it can derive only from its Creator and Saviour.

“Enough is done of the great Cathedral to display to you the splendor of architecture, the magnificence of wide-spreading proportions, the beauteous harmonies of details that will set it apart in the list of great American structures as a monumental work, to be wondered at, to be admired and revered adown the coming ages.

SITE UNSURPASSED IN AMERICA.

“We have been fortunate in our new Cathedral. With regard to it the hand of Providence has guided and safeguarded our plannings and our doings. The site upon which it raises its massive walls is unparalleled in all America. To no other temple of religion in America does there belong a site so fitting, so beautiful, so commanding. Here it is, enthroned on St. Paul’s choicest hilltop, seen from every part of the city, the cross on its cupola, the first signal to the incoming traveler on steamboat or railroad car that he is approaching the gateway of the Capital of the

Northwest. Here it is, dominating for miles and miles the surrounding landscape, river and land, hill and vale—symbolizing in its eminence the solemn truth, that above all else is God, that above all else to Him must our thoughts ascend. Here it is, at the entrance of St. Paul's Summit Avenue—the great highway of denizen and of tourist—leading westward to the Mississippi river, and eastward, as graceful plannings propose, to that other architectural glory and meaningful edifice of St. Paul, Minnesota's superb Capitol. The wand of destiny in search of an alighting spot for grandeur and gracefulness could have spied none other more fitting than that which religion, grandeur and gracefulness from the skies has assigned to the Cathedral of St. Paul.

“The site chosen, no mistake was made in the edifice itself. A skilled architect, in whom from the first I put my confidence, whose every tracing since has justified that confidence, E. L. Masqueray, caught up at once in his fancy the full significance of the great Christian temple, and, as it were, with magic pencil set himself to portray in stone the splendid picture of religion's meaning, religion's history, religion's purposes. Were plans for the Cathedral to be wrought anew today, not one line, not one elevation, not one chapel, not one curve in vaulting or ambulatory should we dare alter.

MATERIAL, WORKMANSHIP AND FUNDS.

“The material used in the building—what better does America provide? It is granite, to forebode the enduring strength of the Cathedral and of its message to humanity—granite from Minnesota's own rich bosom, to proclaim Minnesota's own sufficiency to dare and to do the best—granite, lucid and sparkling, soft and living, as Minnesota's own skies and landscapes.

“And, then, the builders of the foundations and of the upper walls have faultlessly done their work. The most exacting eye

admires; the tongue most disposed to criticize, praises.

“Men and women, nearly all moderate in earthly lore, but plenteous in faith and generous love have rallied around the Cathedral, from every parish of the diocese, from the most distant as from the nearest, from the poorest as from the most opulent, pouring into its treasury their contributions of religious devotion and of terrestrial dollars. I expected much from our people: I have received more, and more I am to receive, than I had dared to expect. The noble Cathedral is the monument of their faith, of their spirit of sacrifice. Admire the Cathedral; admire the people whose money has built it.

“To the present date we have received in contributions to the Cathedral \$860,782.55, and the same amount we have expended. We live from day to day—sufficient to the day the goodness thereof. Our bank is the religious faith of our people; with this bank no failure is possible.

“My tribute to the Cathedral of St. Paul is incomplete without the mention of its sister temple, the Pro-Cathedral of Minneapolis—now having the last stones put upon its cupola—a very jewel of beauty, equally fortunate with the Cathedral of St. Paul in eminent fitness of site—so far having cost over \$500,000. I am proud—I were graceless and ungrateful were I not proud—of the Catholics of Minnesota.

THE COMPLETION OF THE CATHEDRAL.

“The next ceremony to which I shall convoke you in front of the Cathedral of St. Paul will be that of putting into place the cross on the top of the cupola—the signal that the whole exterior is completed. When will that day come? I wish I could name it. May we hope it will be somewhere in midsummer of 1913. All depends on the incoming flow of contributions. Friends present,

and friends absent, will you hasten the day? Some there are whose purses so far have offered no tribute to the Cathedral. Others there are who opened their purses only half way—not wishing to give themselves too much pleasure at one time. You, who so far have done nothing, now come forward. You who have not done all you intended to do, now come forward, in increased munificence. One and all, I pray you, hurry onward the glorious work.

“And now we will bless the cross of the facade, and send it upward—our souls clinging to it, as upward it moves, in faith and love, our hearts casting around it their inmost fibers. Cross of Jesus, it is for thy sake that we build the Cathedral. Cross of Jesus, thou didst on Calvary redeem the world: for nineteen hundred years thou hast shed over it the light of heaven: thou hast distilled into it the grace of spiritual comeliness: thou hast drawn it, powerfully and resistlessly, despite its native sluggishness, upward towards God, Creator and Saviour. Up, we bid thee, mount to the summit of the facade of our beloved Cathedral: and thence adorn and bless our beloved city of St. Paul, our beloved State of Minnesota.”

LAST STONE PLACED ON THE NEW CATHEDRAL.

In the presence of hundreds of interested spectators, including Archbishop Ireland, Bishop Lawler, Bishop O'Reilly of Fargo, N. D., Bishop Duffy of Kearney, Neb., and many priests of the Twin Cities, the last block of marble was raised aloft and placed in position on the New Cathedral, Monday, Dec. 1, 1913. This spherical stone is one of the eight similar blocks of granite that crown as many turrets at a height of one hundred and ninety feet above the main floor. On this memorable occasion the Most Rev. Archbishop addressed the audience; he spoke on the meaning of the Cathedral as a home of the Eucharistic God, and the

message which this elaborate Temple of the Almighty should convey to mankind.

ERECTION OF THE CROSS ON THE DOME OF THE NEW CATHEDRAL.

A unique and solemn ceremony took place at the New Cathedral May 18, 1914, the date of the erection of the steel cross on the immense dome. A large throng of people assembled on the grounds early in the afternoon. The Most Reverend Archbishop, assisted by Bishop Lawler, and numerous priests from the Twin Cities and the country parishes, blessed the massive cross according to the prescribed ceremonial of the Roman Ritual. The St. Paul Seminary choir, under the direction of Rev. Francis Missia, furnished appropriate singing for the occasion. The Cross was then raised to the top of the dome, where it was placed in position. Later on it will be gilded and provided with electric lights at its base; day and night the traveller to the city of St. Paul will be greeted at a distance for miles by the cross erected on the dome of the New Cathedral.

The Archbishop pronounced the following discourse on that occasion:

“What art thou, Cross, that now we caress with smiles and benedictions, that soon we shall fling into upward flight to take throne upon the summit of the noble dome which we have bidden crown a monumental Cathedral, thence to gaze across a great and beauteous city, thither, a sacred load-stone, to lift the thoughts of minds, the beatings of hearts of multitudes of men touching the earth beneath thee, who clamor for higher truths than earth possesses, who hunger and thirst for richer graces and sweeter solaces than all its wealth and all its powers can ever dispense? What art thou, what shalt thou be so long as endure the granite walls of thy Cathedral, so long as the City of

St. Paul must see thee, firm and erect, amid these sublime heights? A bar of metal, drawn from earth's own treasury, wrought into fantastic form by man's cunning hand? A bar of metal! Then small the reverence we should tender thee, small the joyousness of inspiration thou shouldst be able to impart. Cross, I tell thee thy grandeur, I tell thee thy mightiness. Thou art the symbol of the Lord of Lords, the King of Kings, Jesus Christ, at the pronouncement of whose name 'every knee should bow, of those who are in heaven, on earth, and under the earth.'

"The mysteriousness of a symbol! It is a fragment of bunting: but, pictured with stars and stripes and exalted to our vision, it is the Republic of the United States of America: the bosom throbs, the tear-drop is in the eye, the head is bared in homage: it is the Republic itself of the United States.

"The mysteriousness of a symbol! It is a bar of metal: but it comes as the chosen standard of the Saviour of mankind, God Incarnate, Him who died crucified on Calvary for the redemption and the sanctification of the souls of men. It is the standard of Jesus: Jesus is before us in the mightiness of love, in the mightiness of power: we bow in adoration of His majesty: we bow to Him in the love of His love, in the confidence of His mercy, in the hope of His promises. The cross glitters in the sunlight of the skies: it is the Cross of Calvary: it is He Who once was nailed to that cross.

"Upward, standard of the Redeemer, upward to thy throne, there to reign, to teach, to bless. We put thee high, that all may see thee, and seeing thee may remember the lessons and the graces of the skies of which thou art the God-bestowed token, the fruitful harbinger, in which men of good will find salvation in time and in eternity.

"May the people of the City of St. Paul heed thy lessons, heed thy inspirations! They need thee, as their fellow-men of past

ages needed thee. They need the truths which He Whose standard thou art didst preach: they need the sense of the grievousness of sin which He made manifest by His suffering in expiation of it; they need the reconciliation with divine love, of which He paid the price in His death on Calvary. They need the coming of His Kingdom in a purified life on earth, in the blessedness of the future life, which it was His mission to proclaim and to establish among men. They need solace in woe, comfort in weakness, peace of mind and of heart, which flow so abundantly from the hands of the Almighty God, through the mercy and mediation of the Redeemer, which the wealth and the honors of the world can never bestow. They need the Cross, its preachings, and its graces: they need the Crucified of Calvary.

“In the busy marts of commerce, amid the distractions and dissipations of worldly enjoyment, we are tempted to put aside things most necessary, the things of eternity: the vision of the Cross will recall to us duties to the Creator, paramount to all other duties, the forgetfulness of which is fatal to our highest interests, for the omission of which nought else gives compensation. Amid the storms of wickedness, sweeping across our pathways, we shudder with fear, if we do not yield to their violent assaults. The vision of the Cross brings nigh the Helper, the Saviour Whose hand is always ready to strengthen and sustain, Whose love invites to struggle and sacrifice, Whose promise begets the courage, the hope, that always secure victory.

“A boon from heaven it is that the Cross of the Saviour is lifted high above our street-ways and our homes, at all times seen, to be at all times loved, at all times hearkened to and obeyed.

“Cross, standard of the Redeemer, standard of Christian faith and Christian hope, in the fullness of Christian love, we salute thee.”

NEW CATHEDRAL CHAPELS.

The exterior grandeur of the New Cathedral will find its adequate counterpart in the interior decorations of the splendid edifice. The walls will be finished in most exquisite marble at some future date. But while the mural ornamentation has to be dispensed with at the present, the ten chapels within the Cathedral will be completed in all their beauty and characteristic ornamentation in the near future. Two of these, dedicated respectively to the Blessed Virgin Mary and to St. Joseph, are located just inside the vestibule. The Chapels of St. Peter and of St. Paul at each side of the Sanctuary are linked together by the national chapels encircling the Sanctuary. These chapels, six in number, will be dedicated to the patron saints of the six nations whose inhabitants make up the present population of the Northwest; namely, St. Patrick, of Ireland; St. Augustine, of England; St. Remy, of France; St. Boniface, of Germany; SS. Cyril and Methodius, of the Slavic nations, and St. Ansgarius, of the Scandinavian peoples.

The material for the mural decorations and the altars of the national chapels will be obtained from the countries they represent. The necessary funds for the decoration of these chapels are being collected at the present; the hope is entertained that in two years the proposed decorations will be an accomplished fact.

THE PRO-CATHEDRAL OF ST. MARY.

The Pro-Cathedral of St. Mary, Minneapolis, has reached a stage of completion that it can be employed for church services. Such services were held in the new Church the first time on Pentecost Sunday, May 31, 1914, the sixth anniversary of the laying of the corner stone. Solemn High Mass was celebrated by Father

Cullen, Rector of the Pro-Cathedral, assisted by the clergy of the parish. The Most Rev. Archbishop preached the sermon. The formal dedication will take place at a later date. On the evening of May 31, the date of opening, a Sacred Concert was given in the Pro-Cathedral and a lecture was delivered by Rev. William Patton, O. M. I., pastor of the Church of St. Mary, Winnipeg, Canada.

SERMON OF THE MOST REVEREND ARCHBISHOP.

“This is Pentecost Sunday. It is the great day of the year in which we commemorate the descent of the Holy Spirit upon the Apostles. It was the consummation of the commission given to them: ‘Going, therefore, teach ye all nations.’

“Pentecost Sunday is, in a manner, the birthday of the Church of Christ because, while previous words and acts had established the Church and given authority to the Apostles to serve her, yet it was only on Pentecost Sunday that the divine graces needed to carry out the commission were imparted to the Apostles by the solemn descent upon them of the Holy Spirit.

“Then it was that the Apostles were endowed with the spirit and the courage to go forth on the streets and fearlessly preach the conditions to eternal salvation, to actualize the mission to teach all nations, to build tabernacles in every land and call all men into the hearing of the gospel of Christ.

“We are far removed in time and place from the scenes of the first Pentecost Sunday. And yet, brethren, what are we doing this morning but giving of our own, in carrying out the great mission imparted to the Apostles by Jesus on the mount and by the Holy Ghost in the upper room of Jerusalem? We are here to say to the world that the Church then established still lives and reigns. We are here, nineteen hundred year later, on a continent far removed from Jerusalem, to say that we bow in reverence

to the mission of the Apostles—here to do praise to the Church of the ages and of the Apostles, and proclaim ourselves its loyal and devoted servants.

“It is with no small degree of emotion that on this Pentecost Sunday we open to public worship the Pro-Cathedral of St. Mary, of Minneapolis, that we assist at the first Mass celebrated within its walls. It is nearly ten years since the first thought of the project of building a great church in Minneapolis was sent out to the ears of the public. It is today exactly six years since the cornerstone was laid, May 31, 1908, amid much pomp and ceremony. During all those years, together we have labored amid many difficulties to give, in Minneapolis, to our holy religion, a temple fully worthy of its mission and its glories. At times the task seemed very difficult. Well, today, something of its completion has come. The first Mass in its sanctuary is to be celebrated. We are here to thank God that we were able to do so much; here to say to the eternal that this temple is the gift of our hearts. O God, accept it for thine own honor; accept it for our salvation! Accept it, Great Founder and Author of the Church of the ages, the Church of the nations! Accept it, Thou who wilt come down on its altar in the mystery of the Eucharist to tell us that Thou art pleased with our gift. And Thou, Holy Spirit, who, on the first Pentecost Sunday, filled the souls of the Apostles with Thy blessings, shed Thy graces upon it in Thy plenteous generosity!

“The ceremony today is not what a dedication ceremony should be; indeed this is not the dedicatory ceremony. That will come later when we shall be better prepared for the splendors to which it is entitled. But you were in a hurry to hear Mass in the new Pro-Cathedral. Your numbers crowded to overflowing the venerable old church which has done such long and valiant service, and we have yielded to your wishes.

“The Pro-Cathedral is open henceforward to public worship:

but you must know that it is still in an unfinished state. The statue of the Virgin on the facade has not yet received the final touches of the artist's chisel. The interior walls do not wear their marble decorations. The arches are without their stately pillars; the altars that you see in their places are only temporary.

"But unfinished and incomplete as it is, is it not a noble edifice? Are you not proud of it? Is it not something you can speak of with joyousness; something that you can offer to God with love and devotion, something of which the City of Minneapolis must be proud?

"What has been done has been done well and gloriously. Even now we easily see the great edifice as one day it will loom up before our entranced vision. Providence has guided us in the selection of a site, the equal of which in perspective, in elevation and other external qualities of beauty has no parallel in the city. It is the best site your great city could furnish. We were blessed with having at our disposal the richest designs of church architecture. No small thing it is to be told what the building should be, to have every architectural point, the line of every wall and every elevation marked out so that as stone was laid on stone we knew whither we were going. All that we have had from a clear-seeing mind, from an artistic pencil. We thank the architect of the Pro-Cathedral.

"We were blessed with the co-operation which our good Catholics lent to us. I thank you all this solemn morning. I thank the members of the building commission who have worked day and evening to see that form was given as quickly as possible to the plans. I thank every man and every woman who made sacrifices to bring forward the financial help needed to erect this great building. I am sure they do not now regret the dollars saved to construct the Pro-Cathedral. They were giving their money to whom? To Almighty God from whom all blessing do come. They have taken a little from His gifts to make a gift to Him. He it

is to whose name on the summit of the dome arises the cross, the emblem of our love, the standard of our faith. In making your contributions, what have you done? I appeal to your Catholic instincts. You said we will build something of which Catholics may be proud. You have built a temple to the old Church, the Church commissioned nineteen hundred years ago to teach all nations and travel all countries saving souls, bringing men into union with Almighty God. It is a tribute to the old Church, to your Catholic ancestors, to the martyrs, confessors and virgins of history. Here and there it has been said by those who understood her not that the Catholic Church is passing away, that the Catholic Church is tottering on its old foundations. So far as we were able, we have put in the center of the great city of Minneapolis, a home of the Catholic Church, a temple which all must see and admire; a temple which, when seen and admired, tells as no discourse can tell, as no book can read, that the Catholic Church possesses today all the vigor of its youth and full power over souls, derived from the authority of its founder, Jesus Christ. We love the old Church; we love her story; we are proud this morning that something has been done by us in this great city to extol the dear old Church and make all who see this building say: 'The Catholic Church lives and works and prays today as it has been doing during the past nineteen centuries.'

"Religion is all things to us, and while we may enjoy the benefits of religion under a tent in the wilderness or in an impoverished cottage, still we know that we are helped in our devotion and aspirations when all around us speaks of the beauty of the skies to take hold of us and lift us as it were forcibly into the regions of the supernal world. Our children cannot but be strengthened in their faith as they pass by the Pro-Cathedral and stop to say: 'How grand and splendid!' And those who are not of our faith will say: 'It is worthy of the Catholics, this great temple.'

“Yes, this is a day of solemn thought and deep emotion. We might cast our glances at the past and compare it with the present. It is two and a quarter centuries since the first Catholic put foot where now reigns the City of Minneapolis. In the year 1681 the pilgrim missionary, Father Hennepin, gazed on the cataract nearby and christened it St. Anthony. Apart from himself and two companions, no white man was then within hundreds, yea, thousands of miles of this place. Could he without miraculous revelation have even thought of the temple that now rises today in splendor within hearing of the waters of the Falls of St. Anthony? And by good fortune this Pro-Cathedral fronts the avenue named after the first missionary, Hennepin Avenue. Traveling down further, not long ago, we had the first frame church built in what was then St. Anthony and many remember when the present Church of St. Anthony housed the Catholics of this whole territory. Many remember the very temporary frame building which first served the parish of the Immaculate Conception. Well, one church has succeeded another, until you have twenty-seven or twenty-eight parishes in Minneapolis, schools for thousands of children, asylums, hospitals, all crowned at this hour by the great and beautiful Pro-Cathedral of St. Mary. All of us shall remember long this first Mass celebrated today in the Pro-Cathedral.

“Much yet, we must remember, remains to be done before the last hand of builder, painter, sculptor, has been laid upon the Pro-Cathedral of St. Mary. And for all that is to be done I make appeal to your well-proven generosity. You will not tire, I am confident. The appeal is to your faith, to your love for God and the Saviour. You will give of your temporal means in the furtherance of your spiritual welfare. Your giving will not be without a sacrifice. But it is well that it be so.

“The sacrifice, a condition of your giving, will be the test of its earnestness, the measure of its merits. You will give collectively;

you will give singly. You will give collectively—each one doing his full share towards the liquidation of bills now due, towards the payment of current expenses of the public worship. You will give singly, one after another, coming forward to claim the honor of paying the cost of one or the other piece of furniture and decoration needed that all things be well with the noble Pro-Cathedral. A list will soon be made out of the several pieces of furniture and decoration, with the statement of the probable cost of each one. There will be the several chapels and their altars; the great main altar, the several Stations of the Way of the Cross; the several groups of chandeliers; the decorations of the several sections of the interior walls, the bronze doors, etc., etc. Each of those pieces will be taken charge of by individual Catholics, or special groups of Catholics, and the names of contributors duly marked on each piece—to the enduring memory of their names and merits. I invite the generous men and women to come quickly forward. Be there no delay. There will be a rush of claimants. Those who desire the coveted privilege must soon register their claim.

“And when all I have spoken of is done, be it remembered, the chief thing—that without which all else is vanity of vanities, remains yet to be done—that you make, each one for himself personally, good use of the Pro-Cathedral in the all-necessary work of the sanctification of your souls, the all-necessary work of your eternal salvation.

“This is a terrible age, the plague of which is forgetfulness of God, forgetfulness of the soul. This, the mortal plague which destroys souls for eternity and creates conditions where men and nations live only for passing things. Without God, without the worship of His supreme majesty, men are as beasts that browse in the grass and live for nothing but earth’s lowly pleasures. They are maddened of transitory follies; they forget the eternal things on which happiness for eternity depends.

“It is an age of indifference to religion. Catholics will be on their guard. Their faith, grounded in the instruction of years in the truths of God, makes it easy to remember God. The responsibility on the Catholic is a thousand times more serious than that on those who have not had his opportunities. In this age of irreligion, let Catholics be known by their faith, so strong and so clearly professed, that all must see that there are thousands that do not forget God, and thousands of others will be impelled by their example to remember Him. Let the crowds be always going to the Pro-Cathedral, telling the stranger within your gates that, to find the temple of the Lord, they need only follow the lead of the crowd.

“Today, in an age of forgetfulness of God, a special mission is given to Catholics—to hold high above the heads of men the standard of the Lord, their God, to sound loud the trumpet of duty to Him, of the worship and obedience which all owe to Him, without the fulfillment of which there is no grandeur of soul, no safety to life on earth, no hope of happiness in the life to come. Catholics of Minneapolis, whatever the multitude do, or do not do, be for your part always mindful of your Creator, mindful of your duty towards Him. To this, as its chief end, do we consecrate the Pro-Cathedral of St. Mary; to the abiding remembrance of this end do we consecrate minds and hearts of the Catholics of Minneapolis.”

The civic celebrations commemorative of the approaching completion of the Pro-Cathedral were held in the month of November, 1913. A series of lectures was arranged for Sunday evenings of the month of November. In addition, the famous Paulist Boys' Choir of Chicago gave two concerts in the afternoon and evening of November 27.

The program of lectures was opened on November 2 by the Most Reverend Archbishop, who chose for his subject, “Why

Church and Church-Going People?" On the following Sunday evening the Honorable John Barrett, of Washington, D. C., General Director of the Pan-American Union, spoke on "America and the Sister-Americas—A Mighty Opportunity." The Honorable Bird Coler, of New York, chose for the subject of his discourse, "The Hour and its Opportunities." The Most Reverend James J. Keane, Archbishop of Dubuque, Iowa, discussed the "Social Problem," in the lecture delivered on Sunday evening, November 23. On the last Sunday of the month Professor Talcot Williams spoke on "Universal Peace."

The general trend of the discourses was in harmony with the purpose of the civic celebration; the speakers emphasized the necessity of civic righteousness as the characteristic of the highest type of American citizenship. The learned and highly interesting lectures set forth the New Pro-Cathedral as a center of civic betterment even before it was dedicated to the religious purpose for which it was erected.

An immense audience filled the spacious auditorium every Sunday evening and listened with close attention to the speakers. The acoustic perfection of the Pro-Cathedral was favorably commented upon by all who attended the lectures.

To the literary program was added a musical feature on the afternoon and evening of November 27. The exquisitely trained Paulist Boys' Choir of Chicago, under the leadership of Rev. W. J. Finn, C. S. P., gave two concerts to the delight and admiration of all who were fortunate enough to be present at this rare musical treat.

RIGHT REVEREND JAMES J. KEANE, D. D., OF CHEY-
ENNE, WYO., APPOINTED ARCHBISHOP OF
DUBUQUE.

The Right Reverend James J. Keane, D. D., of Cheyenne, was appointed Archbishop of Dubuque in August, 1911, in succession to the Most Reverend John J. Keane, D. D., who resigned

that See some months previous, owing to continued ill health. The new Metropolitan of Dubuque was formerly a priest of the Archdiocese of St. Paul, where he was pastor of the Church of the Immaculate Conception in Minneapolis at the time of his consecration as Bishop of Cheyenne on October 28, 1902. Prior to taking charge of the Immaculate Conception parish he was president of the College of St. Thomas.

The installation ceremonies took place in St. Raphael's Cathedral, Dubuque, September 12, 1911. Rev. D. M. Gorman, D. D., President of St. Joseph's College, read the address of welcome.

On Sunday, January 21, 1912, the Pallium was solemnly conferred on the new Metropolitan in St. Raphael's Cathedral. The ceremony was performed by Most Reverend John J. Keane, D. D., the retired Archbishop of that See. Pontifical Mass was then celebrated by the Right Reverend Bishop O'Gorman of Sioux Falls. The Most Reverend Archbishop of St. Paul preached the sermon.

DEDICATION OF ST. ADELBERT'S CHURCH, ST. PAUL, MINN.

On Sunday, October 8, 1911, the new Polish Church of St. Adalbert was solemnly dedicated by the Most Reverend Archbishop. The new edifice was built under the pastorate of the late Monsignor D. A. Majer. The first service in the new church was the funeral of the former pastor. The structure was completed under the direction of the Rev. P. A. Roy, who was appointed successor to Mgr. Majer. In the morning, Solemn High Mass was celebrated by Rev. James Gara of Pine Creek, Wis., assisted by the Very Rev. James Pacholski of Winona, as Deacon, and Rev. M. Gluba of South Omaha, Neb., as Subdeacon. At the dedicatory ceremonies in the afternoon the Most Reverend Archbishop

delivered a sermon in English, and Father Pacholski spoke in the Polish language. Many priests and a large congregation attended the services in the morning and in the afternoon.

DEDICATION OF THE NEW CHURCH, NEW MARKET, MINN.

The new Church of St. Nicholas, New Market, Minn., was solemnly dedicated by Right Reverend Bishop Lawler, November 7, 1911. Solemn High Mass was celebrated by Father A. Ogulin of St. Paul. The Right Reverend Bishop preached the English sermon; Father P. J. Jung of St. Paul, spoke in German. The present church of St. Nicholas is the third in order of time. The first was built in 1861, and the second in 1872. The first resident priest was Rev. Christian Knauf who came in 1872. Later on the parish was attended from Veseli by Father Kimmel. In 1889 Father Dorfmeister took up his residence at New Market and remained there until his death in 1898. His place was taken by Father Berghold, who resigned the parish in 1906 and was succeeded by Rev. M. Stukel, under whose pastorate the new church was erected.

The material used in the construction of the new church is colonial red brick with stone trimmings; its seating capacity is six hundred.

DEDICATION OF THE CHURCH OF OUR LADY OF MOUNT CARMEL, MINNEAPOLIS, MINN.

For many years the Italian people of the city of Minneapolis held their religious services in the school hall of the Immaculate Conception parish. Father H. Cestelli and R. Balducci successively attended to their spiritual needs. At the arrival of Rev.

A. R. Bandini, the present pastor, an edifice was purchased in Northeast Minneapolis to serve as the temporary church for the Italian population of that city. The formal dedication of the Church of Our Lady of Mount Carmel took place on January 28, 1912; the Most Reverend Archbishop officiated and also addressed the congregation after the Solemn High Mass celebrated by Rev. P. Perigord of St. Paul Seminary.

OMAHA DIOCESE DIVIDED.

On March 4, 1912, the Right Reverend Monsignor Cerretti, in charge of the Apostolic Delegation at Washington, received notification from Rome of the erection of a new Diocese in the State of Nebraska. The Episcopal See is located at Kearney, near the northern boundary of the Diocese of Lincoln, and comprises the western portion of the present Diocese of Omaha.

DEDICATION OF THE NEW ST. AGNES CHURCH, ST. PAUL, MINN.

With impressive ceremony the new Church of St. Agnes, Thomas and Kent Streets, was dedicated by the Most Reverend Archbishop on Sunday, June 9, 1912. Thirty-two priests and a vast assemblage of people assisted at the service which took place at 10 o'clock. A number of the students of St. Paul Seminary chanted the Litany at the dedication. The Solemn Pontifical High Mass was celebrated by Bishop Trobec, who was the founder and for many years pastor of the parish. The Most Reverend Archbishop delivered the sermon.

The New Church, which was erected at the cost of more than \$200,000, is built of Bedford sandstone, in the Austrian Baroque style. It has a seating capacity of about eleven hundred and fifty. Rev. J. M. Solnce, pastor of the church, succeeded Rev.

James Trobec, when the latter was appointed Bishop of the See of St. Cloud in 1897. The plans for the imposing edifice were made by Geo. Ries. Rev. A. Ogulin has been placed in charge of the congregation in 1912, when Father J. M. Solnce was appointed pastor of the Assumption Church, St. Paul, Minn.

DEDICATION OF THE NEW ST. JOSEPH'S NOVITIATE, ST. PAUL, MINN.

The new St. Joseph Novitiate erected on Randolph Street, near the College of St. Catherine, was opened to its sacred uses, August 1, 1912. The Most Reverend Archbishop celebrated Mass and afterwards blessed the institution. The ceremony took place on the forty-ninth anniversary of the opening in this city of the St. Joseph's Academy, which has since been the Motherhouse of the Order in the Northwest.

The formal opening took place November 26, 1913. Holy Mass was celebrated by Right Reverend Bishop McGolrick of Duluth, and at its conclusion the Most Reverend Archbishop preached the sermon which was followed by the ceremony of investiture and profession. The St. Joseph Novitiate is the latest addition to the material equipment of the Sisters of St. Joseph of Carondelet in the Province of St. Paul. The building is three stories high; buff-colored pressed brick with Bedford stone trimmings was the material employed in its erection. The plans for the beautiful and commodious structure were drawn by Mr. E. L. Masqueray.

DEDICATION OF THE NEW CHURCH OF THE BLESSED VIRGIN, NEW TRIER, MINN.

The ceremonies of the dedication of the new Church of the Blessed Virgin, New Trier, took place November 3, 1912. The

splendid edifice was blessed by the Most Reverend Archbishop who addressed the congregation in English. Father Gundermann of Luxemburg, Minn., preached in the German tongue. Solemn High Mass was celebrated by the pastor, Father Stubinitzky, under whose supervision the new sacred structure was erected. Catholics from neighboring parishes attended the ceremonies in large numbers. The new church is built in pure Renaissance style. The plans were drawn by George Ries of St. Paul, Minn.

TWO NEW ITALIAN CHURCHES IN ST. PAUL.

The Italian Catholics of St. Paul, in the past held their religious services in the basement of the Cathedral. Owing to the fact that the Italian immigrants are becoming more numerous, and that they settled in two different parts of the city, it was deemed imperative to plan two churches to accommodate them. The first step in the realization of this project was made, when Rev. R. Balducci, since 1910 pastor of the Italian people in St. Paul, closed the contract for the purchase of the German Methodist Church on Bradley Street. The necessary alterations and suitable decorations were made in the substantial Gothic structure and, the Church of St. Ambrose, the name it now bears, was dedicated on Sunday, November 19, 1911. The edifice was blessed by the Most Reverend Archbishop. The Solemn High Mass was celebrated by the pastor, Rev. R. Balducci, assisted by Rev. James Donahue as Deacon, and Rev. R. Gullo as Subdeacon. Very Reverend Dr. Schaefer of St. Paul Seminary was Master of Ceremonies. The Italian sermon was preached by Rev. R. Balducci. The Most Reverend Archbishop addressed the large audience at the conclusion of the Mass.

The second church for the Italian people of St. Paul was established on Smith Avenue and placed in charge of Rev. R. Balducci, who was formerly pastor of the Church of St. Ambrose. The

Church of the Holy Redeemer is in the process of construction; the plans for the new edifice were made by Mr. Masqueray. Rev. Father Comparini was appointed pastor of the parish of St. Ambrose.

THE REV. JAMES A. DUFFY OF CHEYENNE, WYO., AP-
POINTED FIRST BISHOP OF THE DIOCESE OF
KEARNEY, NEB.

The Rev. James A. Duffy, pastor of St. Mary's Cathedral, Cheyenne, Wyo., was selected as the first Bishop of the newly-created Diocese of Kearney, Neb., January 25, 1913.

Father Duffy was born in St. Paul, Minn., September 13, 1873. He made his classical studies in the College of St. Thomas, where he graduated in June, 1893. He began his studies for the priesthood in the St. Thomas Seminary, and completed them in St. Paul Seminary. He was ordained May 27, 1899, and appointed assistant pastor of the Church of the Immaculate Conception, Minneapolis. Three years later he was given charge of the Church of St. Ann, Le Sueur, Minn. Owing to ill health he was forced to resign the pastorate and went to Cheyenne to work under his former Superior, then Bishop Keane.

The consecration of Bishop Duffy took place in St. Mary's Cathedral, Cheyenne, Wyo., on April 16, 1913. The ceremony was performed by the Most Reverend Archbishop Keane of Dubuque, assisted by the Right Rev. Bishops Scannell of Omaha and McGovern of Cheyenne. The sermon was preached by Right Reverend Bishop Dowling of Des Moines, Iowa.

Bishop Duffy is the first graduate of St. Paul Seminary to be raised to the dignity of the episcopate.

NEW CONVENT AND ACADEMY OF THE SISTERS OF THE VISITATION.

The New Convent of the Visitation, the gift of Miss Clara Hill, situated at the corner of Fairmount Avenue and Grotto Street, St. Paul, Minn., was completed early in June, 1913. The Sisters of the Community took up their residence in their new home on June 14, 1913.

The Sisters of the Visitation arrived in St. Paul on August 12, 1873, at the request of Bishop Grace and occupied a small frame house on Sommerset Street in lower town. After eight years a larger building was erected for the Community on the corner of Robert Street and University Avenue. In 1889 a new brick building was completed and dedicated to serve the needs of this Sisterhood. This cloister and school have been occupied by the Sisters and their pupils until the new convent was opened.

The third home of the Visitation Sisters is a magnificent structure, modern in all its appointments. The building is four stories in height above the basement; it is of reinforced concrete construction, faced with red brick. The architecture is of the Florentine style.

NEW BISHOP OF SUPERIOR.

Right Reverend J. M. Koudelka, D. D., Auxiliary Bishop of Milwaukee, was appointed to the vacant See of Superior on August 2, 1913, in succession to Right Reverend A. F. Schinner, who resigned in January, 1913, owing to ill health.

Bishop Koudelka is a native of Bohemia, where he was born on December 8, 1852. He completed his studies in St. Francis Seminary, Milwaukee, and was ordained on October 8, 1875. He

served as pastor of different churches of the Diocese of Cleveland until February 25, 1908, when he was consecrated Auxiliary Bishop of that diocese. In September, 1911, he was made Auxiliary to Archbishop Messmer of Milwaukee, and appointed pastor of SS. Peter and Paul's Church of that city.

The Most Reverend Archbishop Messmer officiated at the ceremony of installation of Bishop Koudelka in Superior, November 5, 1913.

DEDICATION OF THE CHURCH OF THE HOLY NAME, MEDINA, MINN.

The Most Reverend Archbishop blessed the new Church of the Holy Name, Medina, Minn., October 5, 1913. He also delivered the sermon on that occasion. Rev. Daniel Bangart, O. S. B., of St. John's Abbey, celebrated Solemn High Mass, assisted by Father F. Bajec of St. Paul, Rev. Adrian Schmitt, O. S. B., of Minneapolis, and the priests of the neighboring parishes. A large number of Catholics from Hamel, Loretto, Delano, Robinsdale and Crystal Lake, attended the impressive ceremonies. Father George Scheffold, O. S. B., is the pastor of the congregation.

DEDICATION OF THE NEW CHURCH OF ST. ANTHONY, WATKINS, MINN.

A large throng of people attended the opening of the new Church of St. Anthony, Watkins, Minn., on Thursday, November 6, 1913, when the Right Reverend Bishop Lawler blessed the sacred edifice and opened it for the service of God. The ceremony of dedication was followed by Solemn High Mass, celebrated by Father Jos. Heinz of Buffalo; the Right Reverend Bishop preached the sermon. The new church is a splendid

structure, built of pressed brick and stone trimmings. The interior decorations and furnishings are of the best material and highest artistic quality. Rev. A. Vilman is the pastor of the congregation.

DEDICATION OF THE NEW CHURCH OF ST. PETER, DELANO, MINN.

Sunday, November 9, 1913, the new Church of St. Peter, Delano, Minn., was solemnly blessed by Right Reverend J. Lawler, Auxiliary Bishop of St. Paul. Father Zalewski of Silver Lake celebrated High Mass; the sermon was preached by the Right Reverend Bishop.

The new Church of St. Peter, erected under the supervision of Rev. M. Savs, is one of the most artistic sacred edifices in the Northwest. The exterior is Romanesque, constructed of pressed brick and stone trimmings. The ceiling is a reproduction on a small scale of that of St. Peter's in Rome. The altars and other furnishings harmonize with the general architectural design. It has a seating capacity of about six hundred, and cost about \$50,000.

DEDICATION OF THE NEW CHURCH OF ST. HENRY, MONTECELLO, MINN.

The new Church of St. Henry, Montecello, Minn., was formally opened for divine worship, November 23, 1913. Right Reverend Bishop Lawler officiated at the dedication and delivered the sermon at the Solemn High Mass celebrated by Rev. Thomas Minogue, pastor of the congregation. The plans for the artistic structure were drawn by E. J. Donohue of St. Paul.

DEDICATION OF THE NEW CHURCH OF ST. DOMINIC,
NORTHFIELD, MINN.

The Most Reverend Archbishop solemnly dedicated the new Church of St. Dominic, Northfield, Minn., February 24, 1914. On the previous evening His Grace delivered a lecture in the spacious new edifice. Many non-Catholics were in the audience which taxed the capacity of the church. The following day the Blessing took place at half past ten o'clock. At the Solemn High Mass celebrated by the Rev. P. F. Meade, pastor of the parish, the Archbishop spoke to a large assemblage of people.

The new church is constructed of variegated rough red brick with white Bedford stone trimmings. In style it is the modern interpretation of the Christian Byzantine. The interior is tastily furnished; the altars are of seagliola and of artistic workmanship. The building cost \$40,000 and has a seating capacity of six hundred.

DEDICATION OF ST. CLEMENT'S CHURCH, MINNE-
APOLIS, MINN.

The beautiful new Church of St. Clement, Minneapolis, Minn., erected by the people of the parish under the direction of their pastor, Rev. Robert J. Fitzgerald, was solemnly dedicated by the Most Reverend Archbishop, Sunday, May 24, 1914. At the conclusion of the dedicatory ceremony Solemn High Mass was celebrated by the Rev. C. F. McGinnis, of St. Thomas' College, assisted by the Rev. William Busch of St. Paul Seminary, as Deacon, and Rev. Francis Minea of St. Thomas' College, as Subdeacon. Very Reverend Dr. Schaefer of St. Paul Seminary was master of ceremonies. His Grace preached the sermon.

The Church of St. Clement is a Romanesque structure, 113 feet long by 68 feet wide. It is built of brick with Kasota cut stone trimmings. The altar, which is of seagliola, was donated by Mrs. E. M. Hennessy in memory of her husband, James E. Hennessy. In addition to this, the sanctuary furniture, the confessionals, chandeliers, etc., were also donated. The church cost about \$45,000.

DEDICATION OF LORAS HALL, DUBUQUE, IOWA.

The new Loras Hall, which is to serve as the main building of Dubuque College, formerly St. Joseph's College, was solemnly dedicated on June 8, 1914. Archbishop Keane officiated at the ceremonies, and the Most Reverend John Ireland, D. D., preached the sermon.

The magnificent new Loras Hall is a fitting monument to the Right Reverend Mathias Loras, the saintly pioneer Bishop, who established the Church in Dubuque and sowed there the first seeds of Christian education. The Archdiocese of St. Paul, as well as the entire Northwest, owes a debt of gratitude to Bishop Loras, for it is he that induced Father Cretin, later on the first Bishop of St. Paul, to leave his beloved parish at Ferney and to come to Dubuque. From the diocese he was sent to St. Paul as its first Bishop. In recognition of Bishop Loras' services one of the principal residence buildings in St. Paul Seminary bears his name.

BISHOP LORAS

HYMN WRITTEN BY REV. THOMAS CONRY FOR THE DEDICATION OF LORAS HALL, DUBUQUE COLLEGE.

I.

Loras, bishop, seer and saint,—we hail thee!
 Sprung of martyr blood, the Church's seed,

Riving ties that bound thee to the home-land,
Thou the Savior's gracious call didst heed;
Faithful pastor, o'er the trackless prairie,
Through the pathless wood, thy spirit led,
Till the scattered sheep beloved of the Master,
All were fed.

II.

Prophet-soul, through future cycles ranging,—
Glimpses raptured thee of ampler day,
When Religion, throned in learning's fortress,
O'er these hills should wield her saving sway.
Lo, that day is ours; we bless the Giver,
While thy deeds we sing, our father true.
Dreamer, doer, may the heirs of thy prevision
Dream and do.

III.

Beauteous were thy feet upon the mountain,
Faith and Goodness follow in thy way;
We the sons today in joyful anthem
Sound abroad our holy bishop's praise.
Meet it is that here upon the hilltop
Reverently we consecrate thy fame,
Giving this new temple dedicated to wisdom,
Loras' name.

IV.

Lord of men thou wert,—God's grace proclaimed thee,
Formed He in thy breast the Christ-like heart;
Be thy gentle presence near us ever,
Minding us to claim the nobler part.
Sainted Loras, beacon still our pathway;
Shepherd glorified before the Throne,
In the largeness of thy love that now is perfect,
Lead us on.

DEDICATION OF THE NEW CHURCH OF ST. MICHAEL,
FARMINGTON, MINN.

The solemn blessing of the new Church of St. Michael, Farmington, took place on the 16th day of June, 1914. The Right Reverend Bishop Lawler officiated at the dedication; the Solemn High Mass was celebrated by Father O. Dolphin of Anoka; Father Bouska of Lonsdale assisted as Deacon, and Father Meade of Northfield, as Subdeacon. Father Deere of Credit River was Master of Ceremonies. Bishop Lawler preached the sermon.

The new Church of St. Michael, erected under the supervision of the pastor, Rev. J. R. Power, replaces the old frame church which became too small for the rapidly growing congregation. The new structure is built of brick with stone trimmings, the cost is about \$18,000.

RESIGNATION OF RIGHT REVEREND JAMES TROBEC,
D. D.

News has been received from Rome that the resignation of Bishop Trobec of St. Cloud, Minn., has been accepted. Letters to this effect reached the Most Reverend Archbishop on the 13th of June, 1914.

For some five years past the Right Reverend Bishop of St. Cloud had desired to lay aside the duties and responsibilities of the Episcopate. At his urgent request Rome finally accepted his resignation. His health has been failing for some time and he felt himself unequal for the office. The step he has taken is regretted by the priests and laity of his diocese, as well as by the many friends he has made in his long career in the priesthood and the Episcopate.

Bishop Trobec was born in Log, a small village near Laibach,

the capital of Carniola, Austria, on July 10, 1838. He received his elementary education in the parochial school of his home parish, Billichgratz. He studied classics and philosophy in the gymnasium of Laibach, where he also began his theological studies in the diocesan Seminary. In 1864, Father Francis Pirec, the founder of the diocese of which Bishop Trobec was until now the occupant, came to Laibach to gather recruits for the Indian missions in the United States. James Trobec was among the first to offer his services. In the middle of March, 1864, they set out for America. The party, consisting of fifteen theological students, arrived in St. Paul on the 27th of May of the same year. Bishop Trobec finished his theological studies in the Benedictine Seminary of St. Vincent, Pennsylvania. He was ordained in St. Paul, Minn., on the 8th of September, 1865. Father John Ireland preached at his first Holy Mass, celebrated in the Cathedral of St. Paul.

After his ordination, Father Trobec was sent to Crow Wing as assistant to Father Pirec. He stayed there only a short time, and then went to assist Father Buh at Belle Prairie. After eleven months he was appointed pastor of Wabasha and the surrounding missions, where he remained until 1887, when he was called to St. Paul to organize the parish of St. Agnes, of which he retained charge until his elevation to the Episcopate. His consecration took place in the Cathedral of St. Paul on September 21, 1897. The Most Reverend Archbishop officiated. Right Reverend James Trobec was the fourth Bishop of the See of St. Cloud. His predecessors were: Right Reverend Rupert Seidenbusch, D. D., O. S. B., Right Reverend Otto Zardetti, D. D., Right Reverend Martin Marty, D. D., O. S. B.

Bishop Trobec was appointed Administrator of the Diocese until his successor is appointed and installed; he retains during this time all the faculties and jurisdiction which he enjoyed as Ordinary of St. Cloud.

DEDICATION OF THE NEW CHURCH, HAZELWOOD, MINN.

The new Church of the Annunciation, Hazelwood, Minn., was solemnly blessed on June 16, 1914. The Right Reverend Bishop Lawler was the officiating prelate. Rev. Peter F. Meade, of Northfield, to which Hazelwood is attached as a mission, celebrated Solemn High Mass, assisted by Father Dolphin of Anoka, as Deacon, and Father Bouska of Lonsdale as Subdeacon. Father Luby, Assistant Pastor of the parish, was Master of Ceremonies. Father Cosgrove of Rosemount and Father Sullivan of Lakeville were chaplains to the Right Reverend Bishop. The dedicatory sermon was preached by Bishop Lawler.

The present Church of the Annunciation takes the place of the former structure which was completely destroyed by fire about a year ago.

NECROLOGY
OR
OBITUARY NOTICES.

MOTHER SCHOLASTICA, O. S. B.

Mother Scholastica Kerst, Superioress of the Sisters of St. Benedict in the Dioceses of Duluth and Crookston, died on June 11, 1911, at the Motherhouse, the Villa Sancta Scholastica, in Duluth. The Right Reverend Bishop McGolrick delivered the sermon at her funeral obsequies, on June 14th, in the Cathedral of the Sacred Heart. Her remains were laid to rest in the cemetery of the Villa Scholastica.

Mother Scholastica was born in Mueringen, Germany, on June 21, 1847. Five years later her parents came to America and settled in St. Paul. At the age of fifteen she entered the Community of the Benedictine Sisters at Shakopee, Minn. In 1878 she was transferred to St. Benedict's Convent at St. Joseph, Minn., of which, after two years, she was chosen superioress. Under her administration the convent was enlarged and remodeled. On January 18, 1881, she opened a parochial school in Duluth, which was the nucleus of the parochial school system of the city and diocese. When the Diocese of Duluth was erected in 1889, a separate province of the Sisters of St. Benedict was formed and of this province Mother Scholastica was the Superioress until her death. Under her able direction her community has flourished and labored with great success. The Villa Scholastica, the Motherhouse and Novitiate, includes also a College and Academy for young ladies. The Sisters also conduct, in the city of Duluth, the Institute of the Sacred Heart, a school of music, St. Mary's Hospital, and St. Jame's Orphanage. Mother Scholastica was also instrumental in establishing hospitals in Grand Rapids, Minn., Brainerd, Bemidji, and Crookston. The little band of six Sisters who, under the direction of Mother Scholastica, opened a parochial school in Duluth in 1881, has grown into a community numbering one hundred and seventy-five members at the time of her death.

MOTHER BONAVENTURE, O. S. D.

Mother Bonaventure Tracey, Mistress of Novices in the Convent of St. Clara, Sinsinawa, Wis., died in the Convent of the Sacred Heart, Edgewood, a suburb of Madison, Wis., on June 10, 1911. Her remains were laid to rest in the convent cemetery at Sinsinawa.

Mother Bonaventure was born in Freeport, Ill., was educated in the St. Clara Academy, and after entering the Order of the Sisters of St. Dominic, was stationed at Sinsinawa and at the Bethlehem Academy, Faribault, Minn. Later she was appointed successively, Superioress of the Academy of the Sacred Heart of Mary, Washington, D. C., Prioress of the Convent of St. Clara, Sinsinawa, and Mistress of Novices in the same convent.

MOTHER URSULA.

Mother Ursula O'Gorman died at the Villa Maria Academy, Frontenac, Minn., on October 4, 1911. Her funeral obsequies were performed in the chapel of the Villa Maria; the Solemn Mass of Requiem was celebrated by her Right Reverend brother, Bishop O'Gorman, of Sioux Falls.

Mother Ursula was born in Chicago on December 28, 1850. She attended St. Joseph's Academy in St. Paul, entered the Order of Ursuline Sisters at Lake City in 1883, and spent the whole of her religious life in the Ursuline Convent at Lake City and the Villa Maria at Frontenac, with the exception of three years, during which she held the office of Provincial Procurator of the Order at Middleton, N. Y.

THE REVEREND JAMES J. CULLITON.

The Reverend James J. Culliton, pastor of St. Theresa's Church, Mapleton, Minn., met with sudden death on Sunday,

January 28, 1912. He had celebrated Mass in Good Thunder, a mission attached to his parish, and was returning to celebrate the late Mass in Mapleton, travelling by hand-car on the railroad; in a blinding snowstorm the car was struck by a special freight train and, Father Culliton with one other occupant of the car, was almost instantly killed.

Father Culliton was cut off in the prime of life and in the midst of successful and promising priestly labor. He was born in the parish of St. Mary, near Waseca, Minn. He studied at the College of St. Thomas and the St. Paul Seminary, St. Paul, and at St. Mary's Seminary, Cincinnati. He was ordained to the priesthood in Cincinnati on June 22, 1906. He did effective work and endeared himself to the people, as assistant pastor in Wabasha, and as pastor, first in Kellog, and then in Mapleton and Good Thunder.

SISTER MARY PAULINE.

Sister Pauline died at St. Joseph's Academy, at St. Paul, on March 12, 1912. She was one of the pioneer Sisters of the community of St. Joseph. Born in Lotbiniere, Province of Quebec, Canada, she came to St. Paul at the age of seventeen and entered the community a few years later. During her long career of religious service she had been Superioress of the convents in Mendota and St. Anthony, and of the Orphan Asylum in St. Paul.

THE REVEREND JOHN BROGAN.

The Reverend John Brogan, pastor of St. Patrick's Church, Benton County, Minn., died on February 29, 1912, at the age of seventy-two years. He was born in Mullagh Kells, County Cavan, Ireland, in 1840. He studied for the priesthood at Fordham, N. Y., and was ordained in 1867. He came to the Diocese

of St. Cloud in the days of Bishop Zardetti. He had been pastor of the parish of St. Patrick since 1895 and was known and loved by all in the whole country-side. The Solemn Funeral Mass was celebrated by the Right Reverend Bishop Trobec in St. Patrick's Church on March 2d.

THE REVEREND JOSEPH LEVINGS.

The Reverend Joseph Levings, pastor of St. Edward's Church, Princeton, Minn., died on May 19, 1912. He was born in Brown county, Kansas, studied at Atchison College, Kansas, and at St. John's University, Collegeville, Minn., and was ordained to the priesthood on June 20, 1898. He acted as secretary to the Bishop of St. Cloud until the year 1900, when he was assigned to the parish of Princeton.

THE REVEREND JAMES J. McAULIFF.

The Reverend James J. McAuliff, pastor of St. Mary's Church, Ellsworth, Minn., died suddenly by stroke of apoplexy on July 12, 1912. Bishop Heffron of Winona preached the sermon at the funeral services held in the Church of St. Anthony, Minneapolis, Father McAuliff's former home. Father McAuliff had long suffered from heart trouble. He was forty-three years of age, and had been pastor of the Church of St. Mary, in Lake City for twelve years until appointed to the parish of Ellsworth in November, 1911.

THE REVEREND ALOIS RASTER.

The Reverend Alois Raster, pastor of the Church of the Sacred Heart, Effington, Minn., died on August 17, 1912. Bishop Trobec officiated at the funeral services on August 20th.

THE REVEREND JOHN TSCHOLL.

The Reverend John Tscholl died at Chehalis, Wash. He was born in Austria, July 2, 1874, and was ordained to the priesthood in 1897. He came to the diocese of Duluth in 1905 and labored zealously as pastor of the parish of Chisholm. Ill health obliged him to give up his work and he went to the West in hope of recovery.

THE REVEREND JOHN J. O'BRIEN, PH. D.

The Reverend John J. O'Brien died at St. Mary's Sanitarium, Tucson, Ariz., on December 3, 1912, a victim of tuberculosis.

Father O'Brien was born in Belle Creek, Goodhue county, Minn., on November 27, 1878. He studied at the College of St. Thomas and the St. Paul Seminary and was ordained on September 24, 1902. After one year as pastor of the parish of Le Sueur Center he pursued a post-graduate course of three years in the Catholic University at Washington. He was then appointed professor in the College of St. Thomas. Here he worked till obliged by illness to take leave of absence in 1909. He went West seeking recovery from tuberculosis, and spent a year in the diocese of Cheyenne, Wyoming. Returning to St. Paul, he continued a losing fight against the terrible disease, and finally as a last resort, he went to the Sanitarium at Tucson, where he died after a few weeks.

Father O'Brien possessed a peculiarly winning personality and gifts of mind which bore fruit in his work as priest and professor. His funeral services were held at the Cathedral in St. Paul, and also at Belle Creek, where his remains were laid to rest.

THE REVEREND CASIMIR KOBYLINSKI.

The Reverend Casimir Kobylinski died in Ostrow, Poland, on November 8, 1912. He had been pastor of St. Casimir's Church

in St. Paul from 1899 to 1910, when he was obliged to resign by reason of failing health. He built the present Church of St. Casimir and also reorganized the parochial school.

Father Kobylinski was born in Posen, Poland. He studied at Louvain, Belgium, and was ordained there in 1887. After twelve years spent in the diocese of Fort Wayne, Ind., he came to St. Paul in 1899.

THE VERY REVEREND J. P. MORAN, O. P.

The Very Reverend J. P. Moran, O. P., sub-prior of the Holy Rosary Convent, Minneapolis, died in St. Mary's Hospital, Minneapolis, on December 17, 1912. Archbishop Ireland preached at the funeral services in the Holy Rosary Church on December 19th.

Father Moran was born in Shullsburg, Wisconsin, on January 24, 1851. He entered the novitiate of the Order of St. Dominic at Springfield, Ky., and was ordained priest on May 14, 1882. For the past twelve years he was Superior of the Dominican missionaries in the West, with headquarters in Minneapolis, and was known far and wide as an able, devoted, and untiring missionary.

MR. HUGH DERHAM.

Mr. Hugh Derham, a pioneer resident of Rosemount, Minn., died on December 13, 1912. Archbishop Ireland preached at the funeral services in Rosemount on December 16th.

Mr. Derham was born in Ireland in 1829. He came to Rosemount in the early fifties, and by industry and thrift amassed a considerable fortune. He was regarded as a model farmer and as a devout and exemplary Catholic. Mr. Derham gave generously of his wealth in benefactions; chief among these is his gift to the College of St. Catherine for the erection of the college building called after him, Derham Hall.

THE REVEREND JAMES F. X. BURNS.

The Reverend James F. X. Burns, pastor of the Church of St. Pius V, Cannon Falls, Minn., died in Philadelphia on March 27, 1913. He was born in Philadelphia on October 31, 1872. He studied at St. Joseph's College there, at Woodstock College, Maryland, and at the St. Paul Seminary, where he was ordained on June 12, 1906. He was for a time assistant pastor of St. Mary's Church in St. Paul, and then pastor, first of the parish of Eden Valley and Manannah, and then in Cannon Falls. He was obliged by illness to give up active work and died some months later in his native city. His funeral rites were performed in St. Joseph's Church, Philadelphia.

MR. JOHN D. O'BRIEN.

Mr. John D. O'Brien, one of the most prominent attorneys of the city of St. Paul, and a son of Dillon O'Brien, a pioneer citizen, died on April 28, 1913. He was born in Dublin, Ireland, in 1851. His family came to America in 1856, and lived in St. Paul since 1865. Mr. O'Brien took up the study of law, was admitted to the bar at the age of twenty-one, and practiced law in St. Paul continually since then. A recognized leader of the Ramsey County Bar, he was deeply interested in public affairs, and while not courting publicity he gave generously of his time and ability to whatever promoted the general good. At the time of his death he was a member of the Library Board of the city.

Mr. O'Brien was regarded in Catholic circles as one of the foremost of the Catholic laity in all that the Catholic ideal promotes. An exemplary Catholic in private life, learned and widely read, a talented speaker, he took an important part in the progress of the Catholic community of the city and the Archdiocese. At the time of his death he was a Member and Secretary of the Board of Trustees of the St. Paul Seminary.

MOTHER FLAVIA.

Mother Flavia, Superioress of the Hospital of St. Alexander in New Ulm, died on May 18, 1913. She was a member of the Order of the Poor Handmaids of Jesus Christ. She had been in charge of the hospital in New Ulm for twenty years and had also founded hospitals in Ashland and Superior, Wis. Mother Flavia was born in Limberg, Germany, in 1852.

THE REVEREND FRANCIS SIMONEK.

The Reverend Francis Simonek died at the Mercy Hospital, Pittsburg, Pa., on June 7, 1913. He was born in Moravia, Austria, in 1845 and ordained to the priesthood in 1873. He came to the Diocese of St. Paul in 1877 and was pastor successively of the parishes of Heidelberg, Montgomery and New Prague. In 1893 he was obliged by illness to retire from active work.

THE REVEREND MAURICE JOY.

The Reverend Maurice Joy, pastor of the Church of St. Thomas, Jessenland, Minn., died on July 3, 1913. He was born in County Kerry, Ireland, on January 9, 1856. He completed his studies for the priesthood in St. Mary's Seminary, Cincinnati, and was ordained in 1879. He entered the Archdiocese of St. Paul in 1884 and was stationed at St. Patrick's Cedar Lake, at St. Thomas', Le Sueur county, and finally at Jessenland. Bishop Lawler preached at the funeral services on July 5th.

THE REVEREND EDWARD FIEREK.

The Reverend Edward Fierek, pastor of St. Rose's Church, Garretson, S. D., died in August, 1913, at the home of his parents in Stevens Point, Wis. He was thirty-nine years of age and

had served for twelve years in the diocese of Sioux Falls, at Tyn-dale, Leola, Waubay and Garretson.

THE REVEREND ANDREW SMREKAR.

The Reverend Andrew Smrekar, pastor of St. Mary's Church, Cleveland, O., died there on September 9, 1913. He was born in Austria in 1871, came to America at the age of twenty, studied at the College of St. Thomas and at the St. Paul Seminary, and was ordained in 1897. He was pastor of St. Mark's Church, Tower, chaplain of St. Anthony's Hospital, Bemidji, and pastor of St. Anthony's Church, Duluth. He entered the diocese of Cleveland in the year 1905. Father Smrekar was fond of literature and translated several noted pieces of English poetry into the Slovenian language.

THE REVEREND JOHN L. WULF.

The Reverend John L. Wulf, pastor of the Church of SS. Peter and Paul, Dimrock, S. D., died on September 6, 1913. He was born at Oberelspe in Westfalia, Germany, in 1867. He studied at St. Francis' Seminary, Milwaukee, and was ordained in 1890. He had been pastor in Hoven, Milbank, and Dimrock.

THE REVEREND JOHN GMEINER.

The Reverend John Gmeiner, pastor of the Church of the Assumption, Richfield, Minn., died there on November 11, 1913.

Father Gmeiner was born in Bavaria, Germany, on December 5, 1847. He studied for the priesthood at St. Francis' Seminary, Milwaukee, was ordained there in 1870 and remained in the Seminary for a time as professor. Coming to the Archdiocese of St. Paul, he was appointed professor in the College of St.

Thomas, then the diocesan seminary. Later he was chaplain at the Convent of the Good Shepherd, St. Paul, and pastor in Mendota, South St. Paul, Buffalo, Springfield, Hampton, and Richfield. Not only a zealous pastor, he also took great interest in the material welfare of his parishioners and was noted for his advocacy of the best scientific methods of farming and gardening. Of studious habits generally, he is the author of several works, among them, "Religion and Science," "The Spirit of Darkness," "Emmanuel."

THE REVEREND JULIUS LEMMER.

The Reverend Julius Lemmer, pastor of the Church of St. John Nepomucene, Lastrup, Minn., died in St. Gabriel's Hospital, Little Falls, on November 30, 1913. He was born in Wisconsin on March 30, 1873. He studied at St. Francis Seminary, Milwaukee, and at St. John's University, Collegeville, and was ordained on June 24, 1896. He had been pastor in Kent, Perham, Long Prairie, Holdingford and Lastrup. Bishop Trobec preached the sermon at his funeral in Albany, Minn.

THE REVEREND PAUL KUPFERSCHMIDT.

The Reverend Paul Kupferschmidt, pastor of St. Casimir's Church, St. Paul, died on December 15, 1913, after a long illness. He was born in Poland on June 28, 1874. He studied at the Polish Seminary in Detroit, Mich., and at the St. Paul Seminary, where he was ordained to the priesthood in 1905. He was pastor of St. Casimir's Church in Winona until June, 1910, when he came to St. Casimir's in St. Paul. Archbishop Ireland preached at the funeral services in St. Casimir's Church, St. Paul; Father Kupferschmidt's remains were laid to rest in Winona.

THE RIGHT REVEREND MONSIGNOR WENDELIN M.
STULTZ.

The Right Reverend Monsignor Wendelin M. Stultz, pastor of the Church of St. Mary, Help of Christians, Sleepy Eye, Minn., died on February 21, 1914. Bishop Trobec of St. Cloud celebrated the Pontifical Mass of Requiem in St. Mary's Church on February 24th.

Monsignor Stultz was born at Welschensteinach, Baden, Germany, on September 18, 1853. He pursued his studies for the priesthood in St. Francis Seminary, Milwaukee, where he was ordained in 1876. He entered the Archdiocese of St. Paul in 1882 and was pastor in Springfield, Red Wing, and Shakopee. In 1900 he was appointed pastor of the parish of Sleepy Eye. Monsignor Stultz was one of the most prominent priests of the Northwest. A man of culture and devotion and of pastoral ability, though quiet and unostentatious in his ways, he worked with great success. His parish in Sleepy Eye is one of the best equipped in the Archdiocese of St. Paul. The church which he built is one of the most beautiful in the Northwest, and the just pride of his devoted parishioners.

Monsignor Stultz was granted the rank of Domestic Prelate of the Papal Household by His Holiness, Pope Pius X, in December, 1912, and was invested with the insignia of this dignity by Most Reverend Archbishop Ireland on March 30, 1913.

THE REVEREND PETER J. GALLAGHER.

The Reverend Peter J. Gallagher, pastor of the Church of St. Mary, Lake City, died suddenly by stroke of apoplexy at the Sacred Heart Sanitarium, Milwaukee, on February 3, 1914. He had been in failing health for some time and had gone to the Sanitarium about two weeks previous to his death.

Father Gallagher was born in County Mayo, Ireland, on September 8, 1854. He studied at St. John's University, Collegeville, and at the Seminary of Montreal, where he was ordained on December 22, 1877. On his return to St. Paul, he was for a time assistant pastor in the Cathedral and pastor of the Church of St. Michael. When the Diocese of Winona was erected in 1889, Father Gallagher was appointed pastor of the Winona Pro-Cathedral, a position which he held till 1911, when he was transferred to Lake City. His funeral obsequies were performed on February 6th in the Pro-Cathedral of St. Thomas, Winona.

THE RIGHT REVEREND MONSIGNOR THOMAS C.
KENNEDY.

The Right Reverend Monsignor Thomas C. Kennedy, pastor of the Church of the Sacred Heart, Belle Plaine, Minn., died on May 3, 1914. His funeral obsequies were performed there on May 6th.

Monsignor Kennedy was born at Hollyford, Ireland, on December 31, 1838. He was ordained in St. Paul on March 30, 1869, and immediately after was appointed pastor of the parish of Belle Plaine. He was made Monsignor by Pope Pius X in May, 1906.

THE REVEREND WENCESLAUS STEPAN.

The Reverend Wenceslaus Stepan, pastor of St. Luke's Church, Veseleyville, N. D., died on April 29, 1914. He was born in Solnice, Bohemia, in 1871. He came to America after his ordination and had charge of parishes in St. Louis and Chicago. He entered the diocese of Fargo in 1911 and was appointed pastor of Veseleyville.

THE REVEREND SEBASTIAN SCHELLS.

The Reverend Sebastian Schells, at one time pastor of the parish of Adrian, Minn., died in Munich, Germany, on June 4, 1913.

THE REVEREND JOHN A. ANDRE.

After an illness of several years' duration, the Rev. John A. Andre, former pastor of the Church of Notre Dame de Lourdes, Minneapolis, died at Hot Springs, Ark., June 6, 1914.

For some years past he was unable to engage in active parish work; he retired at first into St. Mary's Hospital, Minneapolis, and about a year ago he went South in search of health.

His remains were brought to Minneapolis, where the funeral obsequies took place in the church of which he was formerly pastor, June 10, 1914. A Solemn High Mass of Requiem was celebrated by the Right Reverend Mgr. Jos. Guillot, Father Andre's successor in the parish of Notre Dame de Lourdes; Father Savey of Osseo assisted as Deacon, and Father Richard of Minneapolis, as Subdeacon. Right Reverend Bishop Lawler, in the unavoidable absence of the Most Reverend Archbishop, presided at the ceremonies, preached the sermon and gave the final absolution after which the remains were interred in St. Mary's cemetery, Minneapolis.

Father Andre was born July 13, 1851, in the Diocese of Gap, Hautes Alpes, France. He began his theological studies in the home Seminary and completed them in the Grand Seminary, Montreal, where he was ordained by Archbishop Fabre for the Diocese of Ottawa, Canada, January 25, 1874.

He came to the Archdiocese of St. Paul in October, 1879, and

was successively pastor of Invergrove, Birch Coolie and Dayton. In 1893 he was given charge of the parish of Notre Dame de Lourdes, which he resigned in 1910.

Father Andre was an unassuming, but a most zealous laborer in the vineyard of the Lord. His unreserved sacrifice of self endeared him to the people under his charge and made his ministration successful. He was a model of all sacerdotal virtue to his fellow-priests, an exemplar of Christian perfection to all who knew him.

THE LIBRARY

A Partial List of Its Contents.

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- Meline and McSweeney.....The Story of the Mountain.
- Gmeiner, Rev. John.....The Spirits of Darkness
Emmanuel.
Modern Scientific Views and Christian Doctrine Compared.
- Berghold, Rev. A.Land und Leute.
Indianer Rache.
- Lowry, ThomasPersonal Reminiscences of Abraham Lincoln.
- Band, J. W.Minnesota and Its Resources (2 copies).
Lewis and Clarke's Journal.
- O'Hara, Rev. Edwin.....Pioneer Catholic History of Oregon
- Sumner, CharlesProphetic Voices Concerning America.
- Glazier, WillardDown the Great River.
- Bishop, Harriet E.Floral Home, Life-long Memories of Fort Snelling, Minnesota.
- Abbott, John, S. C.Chevalier de La Salle.
- Mitchell, Rev. Jas. H.....Golden Jubilee of Bishop Loughlin.
- Howlett, Rev. W. J.Life of Bishop Machebeuf.
- Hunt, Rev. Jerome, O. S. B...Prayers, Instructions and Hymns in the Sioux Indian Language (2 copies).
- McClung, J. W.Minnesota as it is in 1870.
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- De Cailly, Rev. Louis. Life of Bishop Loras (2 copies).
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- Tuttle, Chas. R. General History of the State of
Michigan.
- Werner, R. P. O. Atlas des Missions Catholiques.
- Balch, Thomas The French in America.
- Bliss, Frank A. History of St. Paul (2 copies).
- Castle, Henry A. History of St. Paul (3 vols.).
Minnesota in the War (Government
Report).
A Narrative of the Minnesota Mas-
sacre and the Sioux War of
1862-63.
- A. P. Fiel et A. Serriere. . . . Gustave III et la Rentree du Cath-
olicisme en Suede.
- Flandrau, Chas. E. History of Minnesota and Tales of
the Frontier.
- Minnesota Year Book for 1851.
- Souvenir of the Episcopal Silver Jubilee of Bishop Spalding.
- Annals of Iowa (5 vols.), presented by Father John Kempker
of St. Patrick's Church, Dubuque, Iowa.
- An Edition de Luxe of St. Mathew's Gospel for the Blind.
- A large number of pamphlets and clippings of the highest value
for the History of the Catholic Church in the Northwest, pre-
sented by the Most Reverend Archbishop.
- The Minnesota Historical Society Collection (14 vols.).
- The American Catholic Historical Society Publications.

THE MUSEUM

Objects of Historical Value.

(Continued from the previous issue.)

Two photographs of Mgr. A. Oster, presented by Mrs. J. J. Hill.

An autograph portrait of Canon de Vivaldi, presented in person to the Most Reverend Archbishop in 1900.

The Original Constitution and By-Laws of the Conference of St. Vincent de Paul, St. Paul, Minn.

Manuscript Records of the St. Vincent de Paul Society of the Cathedral parish of St. Paul, Minn.

A Souvenir of the Loretto Centenary.

A mounted portrait of His Holiness, Leo XIII, presented in person to the Most Reverend Archbishop.

A portrait painting of the Most Reverend Thomas L. Grace, presented by the Most Reverend Archbishop.

A crayon picture of Archbishop Thomas L. Grace.

Diploma appointing Archbishop Ireland Aide de Camp of the G. A. R.

Acknowledgement.

The officers of the Catholic Historical Society of St. Paul through the pages of the *Acta et Dicta* express their high appreciation of the generosity of Mrs. J. Coughlin of Minneapolis, who furnished the museum of the Society. The furnishings and the ornamentations of the rooms are in the rich and expensive Louis XIV style. No expenses were spared in making the apartments both useful and ornamental.

Through the last will of the late Right Reverend Monsignor A. Oster the Catholic Historical Society of St. Paul came into the possession of several thousand dollars with which to carry on its work. Monsignor Oster understood well the import of the Historical Society, whose purpose it is to rescue from oblivion the *acta et dicta* of our predecessors; in this way at least some recognition is given to the great and arduous work of the early pioneers; the example of their heroic sacrifice, offered so nobly and willingly, stands forth pre-eminent to the emulation on the part of the younger generations. All honor to the memory of Monsignor Oster! It is to be wished that the clergy and the laity might follow his example when making their last will.

The Catholic Historical Society likewise gratefully acknowledges its indebtedness for materials bearing on the History of the Catholic Church in the Northwest to the following:

The Most Reverend Archbishop; the late Right Reverend Monsignor Oster; the Sisters of St. Joseph; the Rev. Martin J. J. Griffin of St. Thomas College; the Rev. John Kempker of Dubuque, Iowa; the Rev. Edwin O'Hara of Portland, Ore.; the Rev.

Chrysostom Verwyst, O. F. M., of Bayfield, Wis.; the Rev. A. J. Rezek of Houghton, Mich.; Mrs. J. J. Hill of St. Paul, Minn.; Mrs. J. Coughlin of Minneapolis, Minn.; Mr. Warren Upham of St. Paul, Minn.; the Honorable J. Onahan of Chicago, Ill.; the Catholic Bulletin, the Rev. J. M. Reardon, editor.

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